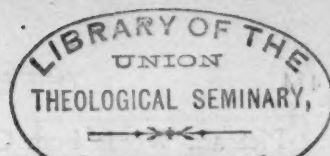


The Evil of Self-Pity, by J. Brierley



THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume XCI

24 March 1906

Number 12

Before Worship

AS the musician tunes his instrument,
Ere yet harmoniously be interwoven,
The melodies of Mozart or Beethoven,
His viol's note with keynote fitly blent,
So when I come into Thy temple, Lord,
From out the world's distractions and its noises,
I shut my ears to all but heavenly voices,
And tune my soul to be in true accord
With the celestial strains Thy saints do sing,
With choiring angels harping evermore,
By day and night encompassing Thy throne.
And as I, listening, catch the heavenly tone,
My soul on music's wing doth upward soar
And throb responsive to the heavenly string.

Written for The Congregationalist by

JOSEPH A. TORREY.

New York

The Pilgrim Press
BOSTON

Chicago

Pleasant Words from Our Readers

APROPOS OF THE NINETIETH ANNIVERSARY NUMBER

It is a fine symphony of past, present and future. —Prof. J. W. Buckham, Berkeley, Cal., Pacific Seminary.

The Congregationalist's strength and steadiness and stimulating quality delight me.—J. E. Roy, Chicago.

Your journal is increasingly valuable to me, and I regard it as a great Christian document.—S. P. Cadman, Brooklyn, N. Y.

I am unable to express my appreciation of *The Congregationalist*. It is my Sunday reading. From the fact that I cannot hear a sound at church your paper is doubly dear to me; every part is interesting.—J. F. B.

The Congregationalist has always maintained its high ideal as a religious newspaper. Both adjective and substantive mean what they stand for. Long may the old paper keep its great host of friends and continue to do valiant service for Christ and the Church!—Mrs. Margaret E. Sangster, Glen Ridge, N. J.

The Congregationalist has had a wide and important influence for a half century in shaping the history of our denomination and in promoting all our religious, missionary and educational enterprises. It has been and is a helpful agency, which demands the cordial support of the churches.—G. S. F. Savage, Chicago.

For some time I did not take it, telling myself that a paper with a denominational name must be narrow. I finally subscribed because I was ashamed not to; and I must say that I have never found a sentiment that seemed narrow or bigoted in it, but much in every number that is edifying and instructive.—A. S. Clark, Hartford, Ct.

You deserve the thanks of the religious press for setting an example of splendid journalistic enterprise and for publishing one of the foremost religious papers of the world. May it long live and be the exponent of the principles of "The United Church," as it has been of the Congregational Church.—F. T. Tagg, Baltimore, Md. (Editor Methodist Protestant).

May I share with the half million or more friends of *The Congregationalist* and its editorial staff, in extending to you all congratulations in the venerable age which you have attained in your corporate capacity, and express to you my admiration for *The Congregationalist* and my sense of the deep obligation we are all under to it for its wise, alert and comprehensive leadership.—E. D. Eaton, St. Johnsbury, Vt.

Though I have been in the Presbyterian connection some twelve years and am now a pastor of this Presbyterian church, I am still gratified to see its face whenever it comes. Its editorials are short, racy, incisive. Its correspondence is always worth careful reading. Its comments on the International Sunday school lessons are very clear and convey much truth in a few words. Its column by Rev. Mr. Rankin is a marvel of condensation and of a sweet spirit.—S. McN. Keeler, Jewett, N. Y.

PRESS COMMENTS

Peace and prosperity to *The Congregationalist*! It is worthy of the collection of churches it serves; and may its present editor be in full vigor when the next decade shall have floated the paper to its centennial celebration!—New York Methodist Christian Advocate.

If the *Interior*, when it is ninety years old, is as live and forcible and wholesome and useful a paper, relative to that day, as *The Congregationalist* is, relative to this day, we don't suppose we either could wait ten years for the privilege of giving ourselves the prettiest handshake that we could muster.—*Interior* (Chicago.)

No exchange coming to the *Messenger* office is more welcome than *The Congregationalist*. It is modern and progressive in spirit, and at the same time sane and reverent. It presents the work and spirit of Congregationalism. Through its columns the thought of the finest men and women of that Church is given utterance. But it does more than that. It aims to apply the principles of

the teaching of Jesus to all the various problems of life. In short, it is an ideal church paper.—*Reformed Church Messenger* (Philadelphia).

The Congregationalist was never better than it is today, though like most religious papers it is no longer the organ of one great and brilliant man. It stands for high ideals, literary and religious, for breadth and charity of view, sanity of judgment, faithfulness to Jesus Christ, and efficiency in his service. No other paper that comes to our table is read with greater care and profit and admiration. We congratulate our contemporary on its past and extend to it our best wishes in the present and for the future.—*Presbyterian Banner* (Pittsburg, Pa.).

In the rush of editorial life some of the exchanges which come to the desk are occasionally overlooked, but *The Congregationalist* and *Christian World* of Boston is not one of these. It easily takes rank among the editorial favorites. Last week it celebrated its ninetieth anniversary and marked the event by a splendid special number. It is a fine example of what the religious weekly should be. It has a large editorial staff and a fine list of contributors, so that it has always counted for a great deal in the life and thought of the country. May it continue to flourish!—*The Presbyterian* (Toronto, Can.).

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Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Organized May, 1828. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels, publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

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THE CONGREGATIONALIST

and Christian World

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THE CONGREGATIONALIST

Saturday
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Event and Comment

OAK PARK, ILL., is chosen as the place of assembling of several organizations of Congregationalists a few weeks hence. May 7, 8, the State Association will hold its annual meetings in the First and Second Churches, also the Illinois Woman's Home Missionary Union, the State Home Missionary Society and the National Federation of Woman's Congregational Home Missionary organizations. The triennial convention of Chicago Theological Seminary will have a place on the program, including the inauguration of Prof. Clarence A. Beckwith into the chair of systematic theology. Then the National Home Missionary Society will get under way on Tuesday evening for one of the most notable anniversaries in its history, the eightieth. The new plan of organization approved last year at Springfield, it is expected, will be put into operation. A program appropriate for a meeting of unusual importance has been arranged. Secretary Choate is to review the eighty years of home missionary achievement. Addresses will be made by Pres. Henry Churchill King, Dr. F. K. Sanders, F. E. Emrich, Josiah Strong and Prof. E. A. Steiner. The four co-operating national home missionary societies will be represented by speakers presenting the missionary problem from the point of view of these societies. There will be a rally for pastors, Sunday school and Christian Endeavor workers. Among other speakers are Supt. Charles Stelzle of the Presbyterian Board of Home Missions, President Gates of Pomona College, California, and Fred B. Smith of the Y. M. C. A. The closing addresses are to be given by Dr. Conrad of Boston and Dr. Hillis of Brooklyn, on the Purpose and Power of God.

OUR HOME MISSIONARY Society is spending this year \$150,000 less for its work than it spent ten years ago.

The Crisis Year of
Home Missions

With the expansion of our country, the increase of wealth and the laying of the foundations of a greater nation, this record of our denomination if continued means a decline of its prestige and influence, a weakening of its educational and foreign missionary work in strange contrast to the faith and sacrifice of its early history. But we do not believe these conditions represent the spirit of our churches. We adopt rather the message of the chairman of the committee on the annual meeting, Rev. H. H. Kelsey, sent to every Congregational pastor in the United States. He says: "I believe we shall have the greatest Home Missionary meeting of our history, and

that it will mark the beginning of a new era. My faith is in the churches in which there is the blood and faith of the Pilgrims. They have never yet failed in a crisis. To insure such a meeting and issue, one thing is necessary, namely, the attendance of a great number of pastors and representative laymen from all parts of the country." We hope to see at least one delegate at Oak Park for every 2,500 church members, and that an uplift will result from that meeting which will make it memorable in the history of the Congregationalism of the twentieth century.

THE PASSAGE of the Indian Appropriation Bill by the House of Representatives recalls the protests made last

Roman Catholic
Indian Schools

year against appropriation by the Government of trust funds of Indian tribes for Roman Catholic schools. President Roosevelt refused to change the policy, being sustained by the opinion of the attorney general that he had the legal right to allow the appropriations to continue. An effort was made, however, to safeguard the Indians against such use of their funds without their knowledge or consent, and it was hoped that Congress would this year remedy the injustice. The provision for this purpose in the Indian Appropriation Bill was killed in committee, and when an amendment was offered in the House reinserting it, the amendment was ruled out of order as new legislation on motion of Representative Sherman of New York, who has from the beginning of this movement looked after Roman Catholic interests. Indian Commissioner Leup, while of necessity carrying out the President's policy, has done all that he could to safeguard the Indians in this matter. He has issued instructions that their signatures when given must be given voluntarily to requests to have their share of the tribal money appropriated to sectarian schools, and has instructed the agents to be careful to see that the petitioners understand what they are doing before they are permitted to sign, also that priests and missionaries of all denominations on the agency be notified when the signing is to be done and that they are permitted to be present if they wish.

"THE HIGHER LAW" was invoked by Seward as his authority as well as for other reformers of his day in fighting Negro slavery entrenched behind organic and statute law. Every now and then the call comes as new reforms arise and grip the moral heart and will of the nation to fall back

on this higher, divine standard in ethics as authority for revolt against things as they are; but it has been reserved for Mr. A. Hamilton, lobbyist, promoter of legislation favorable to corporations which scruple not to purchase legislators, to talk of a "higher law" which justifies corporations in their venal and treasonable methods. To this "higher law" of finance he appeals for justification of his own conduct and the insurance magnates who employed him. The evil of this specious plea should not be lost sight of in any gratification there may be that Mr. Hamilton is in a fighting mood, determined to clear the memory of Mr. McCall from any undue blame, and to put responsibility for the use of trust funds in purchasing legislation where he claims it belongs, viz., on those trustees of insurance companies who were aware of his retention as lobbyist and the use of money which he made. Judging from his dramatic appearance before the New York legislative investigating committee last week and the bold speech he then indulged in, the next chapters of the insurance *exposé* in the Empire State are likely to be quite as illuminating as the recent ones, and possibly more so.

NEW HAMPSHIRE AND NEW YORK have seen interesting developments in connection with racing and race-track gambling. In response to inquiry from Governor McLane and the Council, the Supreme Court of New Hampshire has defined the present state law as it bears on such practices in connection with racing and betting as the management of the new race track at Salem, N. H., might naturally set up if they were to make the track like unto others they own and manage in New York. The court replies that the making and selling of books and pools at the Salem race course would be a violation of law and punishable by criminal as well as civil action. It is upon this reading of the law that New Hampshire's law-abiding forces rely if the projectors of this enterprise attempt to operate their expensive new enterprise this summer. Possibly they may attempt to run the track without pool selling. One thing is certain, they will be shrewd enough in their efforts to realize on their investment to make it imperative that the best legal talent of the State be retained by the reform forces. Even if the track operates without unlawful accompaniments at Salem, it will be up to officers of the law in the cities and large towns of New Hampshire, Maine and Massachusetts to see to it that the poolroom parasite does not flourish there on returns from Salem.

—In New York State a singular division of clerical and reform forces has come, unprecedented but not unexpected.

The International Reform Bureau, of which Rev. Wilbur F. Crafts is secretary, is ardently championing a bill nominally aimed at the poolrooms, but which the legislative committee of the Congress of Religions, of which Rev. Thomas R. Slicer is chairman and Rev. Josiah Strong is a member, think virtually strengthens the hands of gamblers; hence they have made, so it is said, a compact with the great racing association, the Jockey Club, by which their influence is cast against the bill which Mr. Crafts favors, they being content with the present law and their understanding with the Jockey Club, which binds the latter to exclusion from its tracks of many objectionable features hitherto incident to all race courses in the state. The Congress of Religions' committee believes in taking half a loaf, and of dealing with the passion for gambling in a restraining rather than prohibitory way, confident that the attempt of the state to suppress it wholly is impracticable. The International Reform Bureau is radical, has no use for policy, and is incensed at the turn affairs have taken. Its attitude was indorsed Monday by the Presbyterian, Baptist and Methodist Ministers' Meetings of New York City.

JOHN ROBINSON, in "the wholesome counsel" given to the Pilgrim Fathers, was "very confident that the Lord had more truth and light yet to break forth out of his Holy Word," and he was certain also that "the full perfection of knowledge" could not break forth at once. It is interesting to find Broad Church Episcopalians like William Wilberforce Newton using this famous saying of Pastor Robinson about progressive revelation of spiritual truth in arguments against the prosecution of Rev. A. S. Crapsey of Rochester, N. Y., whose trial for heresy is set for April 17, and discussion of whose case now fills Protestant Episcopal journals. The *Churchman*, in discussing this case, and in protesting against the re-opening of it by the bishop and diocese of western New York, also intimates that the function of the Church is to let Mr. Crapsey get the light he needs through the operation of the Holy Spirit rather than through prosecution by law. It protests most emphatically against methods "recalling the Inquisition," and against taking "most delicate and sacred questions . . . out of the domain of reverent scholarship in which alone they should be discussed" and dragging them into a court of contest and conflict. It argues "that there are living oracles to be interpreted of living men."

THE CHRONIC DEBT of the London Missionary Society, the society of Congregationalists in England corresponding to our American Board, has moved its directors to modify its policy and adopt a new method in meeting its obligations. They have hitherto annually planned the work for the coming year which the society seemed called to do and asked the churches to meet the appropriations. Each year a

debt has resulted, and for some years debts have piled on previous debts. In the last six years six special appeals have been issued, and they have come to be regarded as usual appeals, to which many of the churches refuse to respond with unusual efforts. Last month at the largest meeting of the directors ever held, a resolution that the projected expenditure of the society should not exceed its probable income was earnestly debated for four hours. It was urged that a missionary society is as much bound as an individual to live within its means and pay its debts, that it is not ethical for a society to get in debt deliberately every year and then appeal for help to get out of debt. On the other hand, Secretary Wardlaw Thompson eloquently pleaded that they were men dealing with God and that when he sent them to work for him they must rely on him to provide the means. To cut down the appropriations would deaden the faith of the churches, reduce the force of missionaries and show distrust of Christ, who had given them the mandate to evangelize the world.

THE ARGUMENTS on both sides of this question are familiar to those interested in our missionary work, home and foreign. When a society limits its expenditure to its income many givers infer that it is meeting its opportunities and that its income is sufficient for them. Its directors, feeling the constant pressure to enlarge the work, are moved to measure the society's ability by what they believe its supporters ought to do rather than by what they are willing to do. Hence the most aggressive and prosperous societies are most likely to end each year with a debt, unless the spiritual enthusiasm of their constituents carries them beyond their purposes at the beginning of the year. The directors of the London Missionary Society at last reached a compromise by which they agreed that before the close of each financial year a careful estimate should be made of the society's prospective needs, and of the income to be expected through the ordinary means. Having ascertained the amount required by the society beyond its prospective income, a special meeting of the directors shall be held to decide in what way the excess needed shall be raised. The fact that only one-sixth of the churches made any definite response to the last special appeal indicates that they are tired of such appeals as means of raising extra funds.

Opposing Missionary Policies Harmonized

A NEWSPAPER investigation is going on as to the effect of the revival in Wales of 1904-05. Statistics of additions to the churches have been gathered and they are very large. It is more difficult to answer the question as to the abiding effect on the moral life of the people. It has been claimed by some that the revival was a wave of emotion sweeping over the country to a great degree superficial in character. A Welsh correspondent of the *London Christian World*, however, says that inquiry has shown that a much smaller proportion of converts has become backsliders than had been anticipated. Many who had lived

Permanent Results of Revival

openly immoral lives are faithful to the vows they have taken and enthusiastic in their efforts to reclaim their neighbors. Instances are numerous of men who used often to be before the courts charged with minor offenses who are now regular attendants at the prayer meetings. One of the most impressive mission services has been known as the "drunkards' prayer meeting," because so many took part in it who had been known as convicted drunkards. Not a few of this class have proved effective local missionaries, some of whom give their whole time to this work, being supported by the voluntary contributions of their fellow-workmen.

PREVIOUS to the appearance of the revival, there had been for some time in operation organized movements to promote practical righteousness, especially to bring church members to fulfill as Christians their duties toward their fellow-citizens. This movement, in effect an ethical mission, included series of sermons pressing home the necessity of debt-paying, temperance, forgiveness of injuries, living in peace and good fellowship with families and neighbors. A specimen of the sermons is one from a minister trusted in the quarry districts who said: "The deadliest enemy of faith is deceitful methods of trading. Every dirty trick in bargain or business uproots the tendrils of faith. Live honestly, practice forethought and economy, and you can walk from childhood to the grave leaning on naught but faith in God, human fellowship and the simple hazel staff. The peace of God cannot be par-taken of by those who trample on the principles of justice and honesty in everyday life." It is to such teaching that the permanent effects of the revival are largely due. Accounts have been paid, which had been charged off as bad debts, "conscience money" has been anonymously returned to railroad and other corporations, long standing quarrels between neighbors have been publicly settled, and harmony restored to so many communities that had been for years divided into factions that these changes have become recognized as consequences of the revival. They will continue to influence the Welsh people to further religious revival. What mighty effects would follow such a movement in America! It will appear when men seek it believingly with all their hearts in prayer.

THE BRITISH House of Commons last week indicated by an overwhelming vote its adherence to the policy of free trade, the Conservative party dividing on the issue. For the first time the Labor party voted independently and alone on a vote reducing army expenditures, both Liberals and Conservatives standing by the Minister of War, Mr. Haldane, in his plea that nothing at present be done to reduce or weaken the military arm, though the Ministry stands pledged to reforms in due time. In Great Britain, as on the Continent, the distinctively Labor forces must be reckoned with as hostile to military expenditure. The first of many differing groups of English electors to announce a definite policy respecting coming

Foreign Affairs

Faith and Business in Foreign Missions

education legislation is the Roman Catholic party, the Education Council of which has put forth a pronunciamento insistent on State support of Church schools and full right of Church teaching in such schools as may be supported from public rates.—Formal settlement of the Moroccan dispute has not come, but Germany realizes now that the change of ministry in France has not altered France's position, and that the Powers are with the republic rather than with Germany. It is difficult to see how Germany has profited by this disturbance, for it has revealed France's superior status with other nations and Great Britain's determination to curb at every opportunity the power of Germany, inasmuch as the latter is so clearly directed toward ultimate challenge of Great Britain. Roman authorities, from the Pope down, realize that the Sarrien Ministry intends to be as vigorous as the fallen Rouvier Ministry in enforcing the Separation Act, come what may in Brittany and districts where the Church is still powerful and where civil war impends.—Russian news is conflicting, but with the weight of testimony doubtful of Witte's ability to bring the craft of constitutional government into port before another storm of revolt breaks. If elections to the Douma cannot be held fairly, if Liberal candidates are terrorized into withdrawal or are assaulted or killed if they stand, and if the first effort to create a legislature with ever so limited powers proves to be but a farce, then look out for a storm. Losses in property during the agrarian riots and outbreaks of last summer and fall are estimated as amounting to \$155,000,000.

CONGRESS now has before it documents giving the history of our investigation of the opium problem in the islands and the finding of the commission appointed to deal with it, of which Bishop Brent was a member, as well as the text of supplementary legislation which the commissioners are now planning to enact. If made law, the traffic will end March 1, 1908, save as opium is used for medicinal purposes under Government control; and it carefully guards against its sale or use between this and that time, as well as providing that all revenue received is to be used either in disseminating information concerning the evils of opium smoking, payment of hospital expenses of habitual users desiring cure, and for educational purposes. We have not been able to take the radical position of Japan in Formosa, but we are leagues ahead of Great Britain's attitude toward the traffic in China.—The Board of Church Claims has reported to the War Department that it has considered claims made in 1,266 cases by Roman Catholic churches for loss suffered from United States troops, damage amounting to \$22,000,000. The amount awarded has been considerably less.—Connecticut local politics have been stirred to an unwonted degree recently by reason of the vote of its United States senators against the Philippine tariff bill. The press of the state and a very considerable body of influential Republican voters have formally rebuked Senators Brandegee and Bulkeley for putting local tobacco growers' interests above national honor and a broad party policy.

The senators have replied showing no sense of disquietude because of their votes or the rebuke.

Racial Discrimination at Southern Religious Assemblages

The letter on page 434 from a leading Congregational Negro pastor of Nashville is not only a respectful protest against the seating arrangements at the recent Student Volunteer Convention, but a dignified and moving appeal for the according of certain rights and privileges in public religious assemblages now generally denied Negroes throughout the South. We sympathize with the writer's sense of injustice as we honor him and other noble representatives of the Negro race preaching and teaching at Nashville who feel no less keenly than he the discrimination against them at the convention. From the standpoint both of fair play and of a universal gospel their request seems reasonable and right.

On the side of the managers of the Student Volunteer movement, it should be said that they gave long and careful thought to the important subject in order, if possible, to determine what was feasible and right. The Student Volunteer conventions are not self-entertaining bodies. They receive the hospitality of cities where they meet. At Nashville between 3,000 and 4,000 young men and young women were accommodated in private homes. The convention went there on the invitation of the leading white people of the city, irrespective of denominational lines. Roman Catholics, Jews and Protestants joined in giving the generous entertainment provided. The delegates were the guests of the whites both in their homes and in the convention hall, and as guests there were limits to what they might properly demand of their hosts. As respects the seating of the delegates in the great auditorium, the custom prevails, we understand, in all public gatherings in Nashville of reserving a certain section of the house for colored people. In arranging for this convention this custom was followed. It meant, if carried out, that the Negro delegates from Southern states would not sit with the white students from those states, but would be massed with the Nashville Negro students and citizens. There would be thus a distinction on the ground of color. Made aware that this would be the alignment, most of the Negro schools, after earnest effort to change the arrangements, declined to be represented in the convention and it was practically a gathering of white people with a few representatives of other races like the Japanese and Chinese.

Such an arrangement strikes us of the North as essentially unfair, especially in view of the missionary character of the convention and the fact that most of the Negroes who would have attended would have been among the best representatives of their race. The only thing which prevents what seems to us at this distance such desirable mingling of the races is the inveterate sentiment of the South against such propinquity in public places. The question for Mr. Mott and his associates was the extent to which they should

yield to this sentiment. If any mistake was made, it was, in our judgment, the acceptance of an invitation which seemed necessarily to carry with it the conforming to the custom of the city and the region. Under the circumstances we think they might well have hesitated, especially if they knew that the same invitation to the convention—so Mr. Bond asserts—was to go to the colored schools of the South as to the white schools, thus making the former as well as the latter in a sense the guests of Nashville.

But the invitation being accepted the question of insistence on certain things assumed another phase. If the managers of the movement satisfied themselves that the promiscuous seating of delegates would mean the practical non-attendance of the whites of the South, as was said to be the case at the Christian Endeavor convention at Nashville a few years ago; if they became certain that the mixing of the races would wreck the convention so far as participation of the Southern whites goes and consequently injure the Student Volunteer movement to just that extent, we are not prepared to condemn them for following the local custom. Mr. Mott and his coadjutors hold that it is not the function of the Student Volunteer movement to go into any Christian community and simply through the agency of a five days' convention seek to uproot a long-standing custom, even if to most of those attending the convention that custom appears indefensible.

If the convention had overridden local sentiment, the question still remains whether such action in the long run would have promoted the kind of fraternizing which we at the North would wish to see between the Christian whites and Christian blacks of the South. To our mind, the main source of hope of a righteous solution of the intricate Negro problem lies in the expectation that the force of the best sentiment of Southern Christian whites, growing stronger and more pronounced with each decade, will in time shape laws and customs according to the ideals of Christ. But just when and how Northern sentiment may make itself felt to further the growth of the more tolerant spirit requires the wisdom of the seer to discern. It may, even with the best of intentions and the highest ideals, check instead of accelerate this tendency.

We do not believe that the best Christian sentiment of the North is less sympathetic with the Negro, his disabilities, his aspirations, his needs, than it has been through these five and forty years. We Congregationalists are proud of the groups of Negroes gathered in churches and schools from Virginia to Texas. We would do everything in our power for them, but we cannot compel their Southern white neighbors to do what only their own consciences can prompt them to do. The caste spirit is confined to no one section of our country. Its most conspicuous and most painful embodiment at present is in the South, owing to local conditions that are not duplicated anywhere else in the land. But in the truly Christian man, be he Southerner or Northerner, the spirit of caste, of discrimination against another man, simply because he is poor or black, yields in time as his life with Christ deepens, to recognition of the other man's

real merits and to fellowship with him on the basis of their common relation to the one Father in heaven.

Creator Not Creature Supreme

Paul in his letter to the Romans—describing the carnal state of society in Rome to which the gospel came—tells of the lusts which ravaged men and which had led them to exchange the truth of God for a lie, and "to worship and serve the creature rather than the Creator." To a very similar conclusion had some of our creators of corporations and administrators of the same come, until last week the Supreme Court of the nation recalled to mind and made authoritative again the fundamental principle of all social organic life as well as of all profound thought respecting the Infinite and the finite, namely, that the Creator is superior to the creature, and the State to any artificial persons it has created; and that some constitutional rights guaranteed to the natural man do not inhere in a corporation organized to do business.

Reassertion of this fundamental truth comes most opportunely now when Federal and State authorities are endeavoring to grapple triumphantly with the massed forces of vast wealth and resourceful legal ability which our modern commercial Franksteins have at their command. President Roosevelt and Attorney-General Moody could not have asked for a more powerful weapon just now as they are pressing the Beef and Oil Trusts hard, nor will the coming Congressional investigation of recent railway mergers and of the great monopolies and the mutual relations which exist between them be any the less searching by reason of the dictum of our greatest tribunal, that

the individual may stand upon his rights as a citizen, but the corporation is a creature of the state. It is presumed to be incorporated for the benefit of the public. Its powers are limited by law. It can make no contract not authorized by its charter. Its rights to act as a corporation are only preserved to it so long as it obeys the laws of its creation. There is a reserved right in the legislature to investigate its contracts and find out whether it has exceeded its powers. It would be a strange anomaly to hold that a state, having chartered a corporation to make use of certain franchises, could not in the exercise of its sovereignty, inquire how these franchises have been employed and whether they had been abused, and demand the production of the corporate books and papers for that purpose.

This immediately militates against such further defiance of courts and the Department of Commerce and Labor as we have seen of late, and re-enforces powerfully the demand for publicity. "Let there be light!" it says. The fact that the court rests its decree back upon the common law and upon fundamental principles and historic ideals of Anglo-Saxon civilization rather than upon any more recent legislation, is in itself significant.

This momentous decision of the court, together with its decree rendered the same day in the case of the franchise rights of the Chicago traction companies (see page 425), its recent decision relative to the Chesapeake & Ohio merger with the Pennsylvania Railroad, and the decision in the Northern Securities case, all contribute to create the reassuring conviction that the highest judicial authority of the land may be counted upon

to reflect moderately and conservatively, but nevertheless forcibly and decisively the popular will which is forcing the Executive and Legislative branches of our Government to action today which if suggested ten years ago would have been denounced as radical and destructive.

This proof of the nearness and responsiveness of the Supreme Court to the people's demand for economic justice will affect the lower courts, and it will tend to lessen the demand in Congress for endowment of the Inter-State Commerce Commission with power which many dislike to give to a quasi-judicial, politically appointed body.

Literature for Propaganda

Congregationalists in days gone by have not lacked for denominational literature of the artillery sort, but they have lacked literature of the mobile cavalry sort, cheap in price, accurate in fact, brief and attractive in form and educational in purpose, which the pastor or loyal layman could put in the hands of the uninformed or uninitiated and say, "Here, take and read this interpretation of Congregationalism, historically developed and practically administered."

The Pilgrim Press, among other signs of a renaissance both as to ambition, enterprise, good taste in typography and disposition to serve its natural constituency has just put forth two handbooks—Congregationalists, Who They Are and What They Do, by Rev. Dr. T. P. Prudden, and Congregational Faith and Practice, by Secretary Anderson of the National Council, which now put in the hands of our churches literature of propaganda, to be used for the edification of present Congregationalists and especially for conversion of future members of our churches. These authors have done their work well and the Pilgrim Press has done its part well, furnishing booklets attractive in form and price, which will enable all to purchase who desire to.

Upon pastors and churches now rests a responsibility and a duty, which if it were felt more would build up our churches on one of their weaker sides. Boasting of our relation to literature and creative authorship as we do—and rightly, and contributing more than any other body of Christians in this country to the output of general literature, we have not in days gone by come anywhere near some other bodies of American Christians in our practical, strategic use of the printed page in furthering our own distinctive denominational ends. Methodists, Swedenborgians, Unitarians, Roman Catholics even, have been far more shrewd and far-sighted than we have been in making and disseminating tracts and booklets setting forth their claims on intelligent, progressive men and women.

The tide has now turned apparently and the Pilgrim Press seems determined to do its part. Its managers are bent on enlisting in support of our publishing interests the greater and lesser figures of our churches who are authors, and are planning to put forth books excellent in form and above the average in matter. Let not the natural constituency of the Publishing Society fail to live up to its opportunity and duty.

Jesus as a Citizen *

One of the temptations which beset Jesus in his earlier years and which we find reflected in his wilderness temptation, was the strong man's desire to rule. So much was wrong—it seemed so easy, with authority, to set it right. He lived in a time when there were three parties among patriotic Jews—the party of violent revolution against the Roman yoke, the party of expectant waiting and the party of disheartenment. The aims of the first party he early put aside. We find him refusing to head a revolution when, after the feeding of the multitude, the people thronged about him and proposed, by force if necessary, to make him their king. With the second, the opportunist party, as we may call them, he must at first have had much sympathy. But, whatever experiences of discouragement he may have passed through, and though he certainly must have grieved over the fallen fortunes of his people, we never find a trace of disheartenment.

His position is, in fact, quite outside that of all parties. He was no less a lover of his country because he saw clearly that her citizens were quite unfit to be trusted with rule or freedom. As he came to recognize his own Messiahship and its work and opportunity, he saw that Israel's message and his own were for all men, and that it was a wise ordering which had restrained the fierce fanaticism of the Jewish rulers under the yoke of the world power of Rome. He teaches submission to the constituted authorities in order to do the higher work of preparing a citizenship in the heavenly kingdom of love and righteousness by which alone true national life could be created and preserved as a blessing to the earth. He knew that the triumph of the Jewish spirit, as represented by the scribes and Pharisees or by the self-indulgent Sadducees, would be a curse to the world.

Can a Christian be a good citizen? Certainly he can, but only on the lines on which Jesus determined his own course. He must see clearly, as Jesus did, the ruling principles of his own people, their good and evil. "My country, right or wrong," can never be the motto of a Christian patriot. He is a good citizen because his first citizenship is in the kingdom which is not of this world—because he is pledged to unselfishness and to love his neighbor as himself.

The Church is the leaven of the national life as of the social life of any people. It affects politics by its own advocacy and example of justice, kindness and truth. If the Church is faithful to Christ's thought, the character and ideals of its members become the greatest of all national assets. If Christ were here visibly, as he is here in spiritual communion, he would urge upon his disciples first obedience to the laws of holy living. So, he would tell us, shall you become heralds and examples of that true spirit by which nations live. A nation of Christlike men, strong, fearless, obedient to law and shaping laws fit for obedience, just and kindly—this would be Christ's ideal and it is the high ideal of national life for every people.

* Prayer meeting topic for March 25-31. Jesus as a Citizen. Matt. 22: 15-22; 23: 1-13; John 18: 33-40. Can a Christian be a good citizen? How can the Church uplift the national life? Christian character and ideals as national assets.

In Brief

Abel Meholah's name is on the sucker list, but if he does not forget the experience he describes in a parable on another page he will not be caught again.

How does it strike you to read that the only senator to hear Chaplain Edward Everett Hale offer prayer in the United States Senate one morning last week was the senior senator from New York, the burden of the divine's petition being, "Love your enemies"?

And still the pleasant words come pouring in to us with regard to our anniversary number and the paper itself as it touches its readers from week to week. Please accept once more, kind friends, our gratitude for these words which spur us to better effort on your behalf. We are not able to answer personally our many well wishers, but trust they will accept this expression of our thankfulness.

Charities, which recently took unto itself *The Commons*, has now increased its family connections by a merger with *Jewish Charity*, the organ of the Jewish philanthropies of the metropolis. This merger grows out of an increasing realization that sectarianism is not of much account in up-to-date charity administration, and that in the journalism of social reform there is no excuse for overlapping and duplication and their *sequela* of waste.

The Sunshine Legion, which has been exposed by the Charity Organization of New York, publishes two papers which are made up mostly of clippings from Sunday school weeklies. The "Legion" gathers a good deal of money on the pretext of maintaining day nurseries and employment agencies for children of the poor. Perhaps its name was borrowed from a certain man of Decapolis whose "legion" was cast out by a miracle, and took possession of a herd of swine.

A three days' conference is to be held at Hartford Theological Seminary beginning the evening of March 30, for the purpose of presenting to college men now deciding on plans for the future, information concerning the work and claims of the Christian ministry. The meeting is under the auspices of students of Union, Yale and Hartford Seminaries. All men of New England, New York and New Jersey colleges are invited and free entertainment is provided. A strong list of professors and pastors is on the program for addresses.

No more fascinating element enters into our complex population of this country than the children of our alien citizens. Little Italians, Russians, Slavs or Germans bring their varying physical and mental traits to be modified by and become a part of the rushing life in this new land. Many of our readers will remember the article on *The Immigrant*, by Miss Minnie J. Reynolds, which appeared in the December *Home Missionary*. We are fortunate in being able to publish this week, on page 000, an article from her pen which treats especially of these "American" children.

All friends of our brothers in black will be interested in the sixtieth anniversary of the American Missionary Association, to be held at Oberlin in late October. The meeting place is most fitting, since Oberlin, ever a staunch friend of the Negro, provided from its alumni the first secretary of the association. Dr. M. E. Strieby, who for a generation determined its policy, was also an Oberlin graduate, and at the annual meeting held in Cleveland read a paper on the connection between the college and the association. This relation will also be brought out in the history of the movement which Dr. Beard is preparing for the Oberlin meeting.

When Rev. William J. Dawson recently conducted evangelistic services in Washington, D. C., there came, to supplement his efforts, Miss Sanford, the deaconess who started the

large revival in Schenectady, and Prof. E. E. Hale, Jr., one of Dr. Dawson's converts and a son of Rev. Dr. E. E. Hale. Professor Hale was present at the meetings three days, led in prayer and assisted in work with inquirers. His mother and sisters came to the services with him. Dr. Dawson and the father and son dined together twice, and in making a farewell call on Dr. Dawson the venerable Unitarian, now chaplain of the Senate, said: "You will find your work crowned with blessing here. In spite of all theoretical differences, the American people love God and love Jesus Christ, and are always responsive to goodly influences and a true ministry."

Tabor College, Iowa, has a large circle of friends who have helped to lay its foundations in other years, who will rejoice in its increasing prosperity under its new president, George N. Ellis, now in his third year of office. It closed the last college year free from debt for the year's expenses, for the first time in fifteen years. The average enrollment for the year was greater than for any of the previous seven years. The board of trustees is in the main composed of Iowa men prominent in public and business life. The faculty are graduates of Western and Eastern colleges and universities who have equipped themselves specially for teaching, and the musical department is said to be the best of any institution in the state. President Ellis, who was for twenty years a prominent factor in Olivet College, is wise, able, energetic and in full sympathy with the traditions and spirit of Tabor. The Christian spirit of the students is deep and strong, and the recent Day of Prayer for Colleges was observed with marked manifestations of the presence of the Holy Spirit.

Personalia

The Empress Dowager of China has subscribed \$50,000 to the Japan Famine Relief Fund.

The Churchman describes Rev. J. Brierley as a layman. He is a retired Congregational clergyman.

President Tucker of Dartmouth College is en route to the Pacific coast, where both educational and religious interests will profit by his words.

Miss Susan B. Anthony, aged eighty-six, distinguished among American women for many years as an "advanced woman" and champion of woman's suffrage, died March 12. She was of Quaker stock.

John R. Mott sailed last week for Europe. He will visit in turn the Christian student leaders in various countries on the Continent, and then goes to South Africa for a stay of five weeks, where he will visit the colleges and attend an important student conference.

By the death of Rev. Dr. Joseph H. Colt, for many years of the well-known St. Paul's School at Concord, N. H., the Protestant Episcopal Church loses one of the large figures of its educational world. He was competent as a teacher and as a disciplinarian, but greatest as a molder of character.

Rev. Charles R. Brown, whose people while he was East voted him a \$1,000 increase of salary—which he declined—has been describing us to his Oakland people. He finds our theological seminaries need to become training schools for "doctors of humanity" rather than for doctors of theology or divinity; he finds the dominant interest among the Eastern churches to be sociological and not theological.

The Washington correspondent of the *Springfield Republican* says that President Roosevelt does not wish to see Senator Smoot of Utah expelled from the Senate. Why? The *Northwestern Advocate* openly charges that there was a compact between the Republican managers and the Mormon hierarchy in the last campaign, which is the explanation of

the Senate's procrastination in dealing with the Smoot case.

Rev. Charles H. Parkhurst, D. D., of New York City has been before the public during the past week, first as the alleged intended victim of a conspiracy to take his life, and second as a caustic critic of President Roosevelt for his eulogistic comment on the recent passage of arms between our soldiers and the Moros. The alleged conspiracy proves to have been a hoax for which the chief witness now must stand trial for perjury; and the denunciation of the President must be weighed in the light of full testimony from the islands yet to be received.

Dr. David Gregg has been gunning for big game and is reported as having induced Rev. John Watson, D. D., of Liverpool, known to many better by the *nom de plume* of Ian MacLaren, to reside in Pittsburg, Pa., next year, where he will lecture at the Western Theological Seminary and preach in one of the leading churches of the vicinity. This means of course that Dr. Watson will wander about this country more or less, going and coming, and we shall enjoy the radiance of his countenance again as well as the wit and subtle irony of his tongue. A hearty welcome awaits him.

Viewpoints

A man who, but for his money, which he pours out lavishly in politics, would never be thought of, heading a movement which, if not financed by him, would attract but few with brains in stable equilibrium, is raiding the chief office of the state, and sober people are saying that there is no means of beating him off. This is the political portent now confronting the citizens of New York. About it they will have to think, write, speak, act for months to come.—*New York Evening Post*.

The *Standard* (Baptist) does not believe that Baptists will ever forsake congregationalism, but it does not see why there might not be "an adoption and extension of what we now have in many of our state conventions and missionary societies, viz., a general supervision of churches and denominational affairs. Why is it not possible to broaden the duties of a state superintendent of missions to such an extent that he may officially advise the churches other than those under the supervision of missionary boards? If it is permissible, according to Baptist usage, to have a superintendent of missions to counsel with new churches and weak churches, why is it not equally desirable to counsel with and advise churches which might become weak or die because of the lack of good advice? Why should we hesitate to advise a strong church not to make a blunder in the choice of its building site, reserving our advisory wisdom for mission churches only?

Federated Work for Men

The third annual meeting of the Federation of Men's Church Clubs at Berkeley Temple, March 12, brought together about a hundred men intensely interested in the movement. The afternoon session was largely devoted to a general discussion of the vital interests of the order and to routine business. It seemed expedient to discontinue the publication of *Brotherhood* at the end of the year and to issue leaflets of information as occasion may require. Between sessions a bountiful collation was served.

The evening service was full of interest, information and inspiration. Delegates in one-minute addresses mentioned characteristic features of their own club work and were freely questioned. This discussion of methods and successes proved exceedingly valuable and clearly indicated the wide range of practical service rendered to churches and communities by these organizations. It was shown that

many of the unchurched and religiously indifferent were being reached and interested and in many cases enlisted in the most spiritual activities of the church. Following the discussion, five leaders in church work for men, Rev. Messrs. W. H. Allbright, F. J. Van Horn, E. N. Hardy, J. S. Voorhees and S. C. Bushnell, emphasized the need and advantage of such organizations; the responsiveness of the men to this kind of service; the demand for better equipped service for developing the social and fraternal interests of the church; and the religious purpose, which is fundamental and essential.

Among officers chosen were: President, Rev. Parris T. Farwell, Wellesley Hills; secretary, Rev. H. A. Barker; treasurer, Mr. J. G. King; chairman of executive committee, W. H. Allbright. Great credit is due the retiring president, Rev. E. H. Rudd, for the success of the federation the past year.

E. N. H.

In and Around Boston

Winchester's New Church and Pastor

A council met at Bethany Chapel, Winchester Highlands, March 13, and added the seal of approval to steps already taken in forming a new church. It was fully attended by representatives of Woburn Conference churches. Fifty-four members unite in this new organization, twenty-three of them having taken a joint letter from the First Church, eleven coming by letter from other churches of several denominations and twenty more being ready to come on confession of faith. This is the outcome of a union work begun just twenty years ago, but taken under the wing of the First Church a year and a half ago. In fitting recognition of the part played by other denominations, the Baptist and Methodist churches were represented in the council, which voted a hearty recognition of the Second Congregational Church of Winchester, Mass.

For the past year the work has been in charge of Rev. C. A. S. Dwight, who comes of missionary stock, and was for seven years a missionary of the American Board in Constantinople. He has since been a Presbyterian pastor in New York State. To his earnestness and enthusiasm the formation of the new church is largely due, and under his leadership the people of the Highlands are taking hold with a will. The council found his statements of experience and belief so clear and fresh that no questions were asked. The church has a full statement of belief, also, but does not require assent to it as a condition of membership, relying upon a peculiarly rich form of covenant for the reception of new members—a Presbyterianism that we could well afford to adopt more widely!

In the evening Mr. Dwight was installed as pastor, with sermon by Rev. D. A. Newton, installing prayer by Dr. Daniel March and an original hymn by Rev. S. W. Adriance.

F. H. M.

To Meet in Pilgrim Hall

The meetings of the Boston Woman's Christian Temperance Union will be held at Pilgrim Hall, Congregational Building, 14 Beacon Street, hereafter, instead of at Park Street Church. At the regular meeting, March 12, an address was delivered by Mrs. M. E. A. Gleason, president of Suffolk County W. C. T. U., on Anti-Narcotics. On March 26, at 2.30 P. M., Mrs. A. J. Gordon will speak upon Scientific Temperance in the Public Schools. All meetings are open to the public.

Gains for Temperance

Saloons and other places where liquor is sold are more and more being concentrated in the city and in the business sections and the most densely populated districts. At the local elections this month the no-license vote was considerably larger than a year ago and every town except two where a vote was taken voted "no." The two towns voting "yes"

were Cohasset and Hull, the total number of votes in both being only about 500. The city is practically surrounded by a prohibition district extending twenty miles or more beyond its limits, and a population outside the city more than twice that within it must depend on Boston to satisfy its demand for intoxicating drinks. While this imposes a heavy burden on the city, it is a distinct gain for temperance to put intoxicating liquor so far beyond the immediate reach of over a million people.

Miss Slattery in Boston

Miss Margaret Slattery will begin a course of five lectures under the auspices of the Massachusetts Sunday School Association, in Kingsley Hall, Ford Building, March 24, at 4 P. M. Her subject will be, Studies in Boys, Girls and Teachers. This is a good opportunity for the Sunday school workers of Boston and vicinity. Course tickets, seventy-five cents; single admission, twenty-five cents.

Dr. Gordon's Lenten Sermons

The Old South is crowded Sunday evenings with a congregation drawn to hear Dr. Gordon discuss aspects of the life of Jesus as they are identified with definite localities and towns of the Holy Land, which he visited last year. The local color and detail which his recent observation of the Palestine of today enables him to give to the larger treatment of the ethical and spiritual problems involved in the Master's career make the discourses doubly attractive.

Professor Griggs on Browning

Tremont Temple is well filled on Friday evenings with audiences attracted by the singularly winsome and gifted lecturer, Prof. E. H. Griggs, whose course this year deals with Browning. By his own admission he delights in a Boston audience more than any other he finds as he goes about the country, and nowhere, of course, is there a community able to furnish as many intelligent and critical students of Browning, who come to hear what may be said with their own or other interpreters' opinions in mind. As the years go by Professor Griggs wears well. There is an ever widening range of allusion to great masterpieces of literature, a fitter equipment for comparative criticism of men and ideals of life, and more intimate disclosure of his own intense moral idealism and his sense of his prophetic mission.

Nothing, for instance, could have been more admirable, whether judged from the intellectual or the spiritual standpoint, than his discussion of the problem of immortality and the need of insistence on preservation of personal identity, which he gave in his lecture on Cleon, while in his lecture on Paracelsus he showed his practical sense by his penetrating differentiation between knowledge and wisdom, and by his awareness of his own perils as a public speaker as shown through frank admissions as to the temptations which popular favor bring to one in his calling. Next year it is to be hoped he will select a night for his lectures which does not conflict with the prayer meeting engagements of so many of his admirers and would-be hearers.

Boston Ministers' Meeting

Last Monday Mrs. Abby Snell Burnell, formerly a missionary, in Hindu costume personated Chundra Lela, a child widow. With grace and effectiveness she narrated her wanderings from shrine to shrine in search of forgiveness for the unknown sin committed in a previous existence and supposed to have caused her widowhood; her discovery of the hollowness of her own religion and her glad acceptance of Christianity as presented by an American missionary. Mrs. Burnell will be for two or three months at 81 Davis Avenue, Brookline, where she will be glad to make engagements for this new impersonation.

At the suggestion of Dr. M. D. Kneeland, the meeting voted to indorse a petition to the Massachusetts legislature in favor of restricting Sunday entertainments.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

March 25, Sunday. *The Cry of the Poor.*—Psalm 10.

"God must love the poor," it has been shrewdly said, "or he would not have made so many of them." Here are two parties to the thought of God's apparent withdrawal and neglect—the suffering poor and the cruel and greedy oppressors. But note the difference. The covetous renounceth, yea, contemneth the Lord, but the helpless committeth himself to him. How much better is the case of him who, in whatever trouble takes God for his portion.

My Father, when I think of the oppressions of the earth and the cruel greed of men, I am too often impatient of Thy ways. Let me learn to trust Thee even when Thou callest upon me to be sharer of Thy delays. And grant that, whatever else I lack, I may not want the sense of Thy presence or the joy of Thy companionship. And may my hands be clean of all covetousness and oppression.

March 26 *The Rebuilding of Jericho.*—1 Kings 16: 23, 24.

The prediction is found in Josh. 6: 26. It brings Joshua into the circle of prophetic tradition. The builder of Jericho was from Bethel, he had lived in the atmosphere of disobedience to God. The history of Israel here introduces a new royal house. Ahab, not only married a Sidonian wife, but brought in the Sidonian gods. So rose the need of Elijah and Elisha.

March 27. *Troubles in Galatia.*—Gal. 1: 1-10.

This is the epistle of Christian freedom. Was Christianity to be a Jewish sect, or a universal religion? was the question involved. The work of Paul would have been undone if circumcision took the place of faith. A little later the destruction of Jerusalem put an end to the prestige of the Judaizing teachers. Galatia is probably to be taken in the wider sense, including much of the scene of Paul's first missionary journeys.

March 28. *Paul's Gospel.*—Gal. 1: 11-24.

Paul's answer to the attempt to discredit his authority is this important bit of autobiography. Remember that we have in this letter one of the earliest Christian documents. It has been a struggle from the first to keep Christianity pure and free. The stronghold of this Christian freedom, it cannot too often be insisted on, is direct approach to God. Ordinances are not to take the place of the individual relation.

March 29. *Consulting the Apostles.*—Gal. 2: 1-10.

How human the story of the relations of these Christian leaders is. There has never been a perfect man in the Church or an atmosphere of perfect understanding. God has wrought his results with imperfect instruments, just as he does today. The great thing is that we should be willing instruments.

March 30. *Rebuke Peter.*—Gal. 2: 11-21.

The rebuke was not for Peter's sake, but for the Church, which might be easily misled by Peter. Note how Paul gets the right point of view. He identifies himself wholly with Christ. There is no peace or strength in having less of Christ, but more.

March 31. *Life through Faith.*—Gal. 3: 1-14.

Paul appeals to their own experience. Here is the other side of the picture. We identify ourselves with Christ, but first Christ identified himself with us. This is the essence of the life he lived and the death he died. This is the substance of Luther's doctrine of justification by faith, which is couched in terms of the Roman law. Paul's statement is older and more far reaching. By Christ's will and ours, Christ and we have but one life. He is the Head, we are the members. Treat your life as part of the life of Christ and you have become a Christian.

The Evil of Self-Pity

By Rev. J. Brierley, "J. B." of the Christian World, London

There is a movement on foot in our cities, and one, Heaven knows, that is needed, for the abatement of the smoke nuisance. Smoke is the enemy of the beautiful. If our buildings are to be other than a blot on the landscape, we must get rid of the sooty clouds that now envelop them. But there is another smoke nuisance, even more ugly in its effects, and much less easy to clear away. There are human chimneys that continually vomit their blackness upon the air. The grumblers, the complainers, the people who everlastingly pity themselves, are our social smoke nuisance. They obscure the atmosphere with their exhalations; they give their neighbors a sense of grit in the mouth; they prevent them from getting a proper sight of the sun. Before we can have a pure air for the souls of men to breathe, this nuisance must be abated. To be rid of it from our social structure, we need, it would seem, a stronger air draught and a clearer flame. But of that more anon.

THE CULT OF THE MISERABLE

Our smoke-producers are a numerous and varied class. It would be an entire mistake to suppose they belong exclusively to the poor or the outwardly unfortunate. The most inveterate offenders, so far as our experience goes, belong to what are called the comfortable classes. In the Creevey Papers we have the following description of Lord and Lady Tankerville: "They compose together the most striking libel on the blessings of fortune. They are rich much beyond their desire or expenditure; they have the most elevated rank of their country; I know of nothing to disturb their happiness; and they are apparently the most miserable people I ever saw." This cult of the miserable is a fashion in our day. The pessimist, the man who curses his fate, and declares the universe to be a bad business, was never more in evidence. There are people who make their grumble their stock-in-trade; they erect it into a philosophy. We have had wholesale dealers in the article—a Schopenhauer, who suggested a general extermination as the best thing that could happen to us; a Nietzsche, with his sneer at our planet and its on-goings as a ridiculous side-show in the universe.

Self-pity, as now preached among us, is very often a pose, and especially, as we have already suggested, a pose of prosperous persons. Men talk in clubs of the vanity of life, of their disillusionment, their hopelessness, as a kind of latest fashion in conversation. It seems to impart a flavor to their coffee and cigar after dinner. To others it is a *malaise* of temperament. These unhappy mortals were born apparently with a streak of London fog inside them, and see all things in the light of that delectable medium. Who would not pity poor poet Gray for the melancholy which he thus describes? "But there is another sort, black indeed, that has something in it like Tertullian's rule of faith, *credo quia impossibile est*; for it believes—nay, is sure—of everything that is unlikely, so it be but fright-

ful; and, on the other hand, excludes and shuts its eyes to the most possible hopes, and everything that is pleasurable."

A DAINY PLEASURE IN TEARS

With others the malady is more deeply seated. It seems wrought into the constitutional texture. They thirst to be condoled with. They find, as the Roman poet has it, a dainty pleasure in tears. *Est quedam flere voluptas*. They cherish the conviction that their fate in life is peculiar—nay, absolutely unique; that they have been marked out for trials such as never before have been concentrated on a human being. Their speech is a monotone and ever in a minor key. What a contrast to their mournful strain that healthy outburst of R. L. Stevenson, who, exiled and worn to a thread by incurable illness, can talk thus: "John, do you see that bed of Resignation?" "It's doin' bravely, sir." "John, I will not have it in my garden. It flatters not the eye and comforts not the stomach. . . . Out with it, then; and in its place put Laughter and a Good Conceit (that capital home evergreen) and a bush of flowering Piety—but see it be of the flowering sort; the other sort is no ornament to any gentleman's back garden."

THE PLEA OF A COWARD

A favorite form of self-pity is that which finds fault with the universe for the grumbler's own moral failures. A very menacing symptom of our time is this disposition to break all the Commandments and then throw the responsibility upon things in general. "Don't blame me. I am as I was made. If anybody is to stand in the pillory, it should be my parents, my ancestors, the Power that put me here. Is it my fault that I was not born saintly? If Society is annoyed with me, I am annoyed with Society. Whatever is wrong in my doings is its fault more than mine." This is a coward plea which no man worth his salt would ever dream of urging. Society has indeed its responsibility, and a heavy one, in every wrongdoing of the individual. But when, as an excuse for his vices, a man talks of being the slave of circumstance, he has denied his manhood and declared himself below the human level.

IS THERE ANY GROUND FOR SELF-PITY

Most voluble, as we have seen, is our grumbler, of all kinds and conditions. But has his self-pity any real ground? Should a man, for instance, curse his fate because he is poor? Mr. Carnegie, who knows both poverty and wealth, recently in speaking of the sons of millionaires, declared his conviction that poverty is a man's best starting-point. He has more chances for character and life than the inheritor of millions. And what, we may ask here, is poverty? Have you the use of your limbs? There are men with vast fortunes crippled with rheumatism who would give all to swing down the street as you did this morning. You have two eyes in your head. Have you tried to reckon their worth in dollars? Or is it that you yourself are among the

physically disabled ones? Some of the finest spirits have been there with you and found no occasion for self-pity. Pascal, after eighteen, was never a day without pain. His sister records of him that he always regarded his ill health as a means toward spiritual perfection. Was there ever a book that so overflowed with strength and brightness as *Ivanhoe*? Scott wrote it in the midst of excruciating pain. But he poured sunshine into the book, consuming his own smoke meanwhile.

Indeed, if we so determine, it will not be a question of consuming our smoke, but of dispersing and annihilating it and of living under a clear sky. What, brothers, are you thinking of today? It is so easy to be miserable! You may summon fogs at a moment's notice. You can meditate on yesterday's disappointment, on all the snubs, failures and cold shoulders you have ever met with; you can summon up a thousand evil possibilities that await you in the future. But are you obliged to do this? Man, if you would believe it, your salvation, your happiness lies close to you. It is not in the heavens above nor the deeps beneath, but here, in your mouth, in your heart. The entire secret under God lies at hand—in a cultivated will. Says old Epictetus, every matter has two handles, and you can choose which handle you take. You can at this moment will your happiness. It may be an effort, but make it. Think away your cloud. It will go if you are in earnest. You are at the wheel, and the ship will take what direction you choose. Would you be reminiscent? Turn the stream of memory upon those bright spots which illumine your past. Shut out all else until the joy of that remembrance comes flooding back. Or shall it be prospect? Then call on faith and hope; they are there in you—and let them paint the picture.

This business, hard enough if you have been neglecting it of late, will, with persistence, grow easier day by day, until at last you will find, to your delight, that a new thought-structure is growing within you which is changing your world. The atmosphere has marvelously cleared. You are bewildered at the beauty of the prospect. You look above, around, within, and it is God everywhere.

Education

Rutgers College has elected Prof. William H. S. Demarest, D. D., now of the Reformed Dutch Theological Seminary, New Brunswick, N. J., as president.

Brown University has shown enterprise and shrewdness in securing Lester F. Ward, president of the American Sociological Society, as professor of sociology.

Think of a country where educational administrators talk of "an almost appalling number of students." Thus spoke President Angell of Michigan University last week. He wonders what will happen if the university grows during the next thirty-five years as it has during the past thirty-five. If it continues in the same ratio there will be 15,000 students and a faculty of 1,000 professors.

The Parson's Financial Experiment

A Parable for Innocent Investors

By REV. GEORGE HENRY HUBBARD, HAVERHILL, MASS.

"Zillah, do you realize that Huppim and Muppim will be ready for college next fall, and that we have very slender means to help them along on their course?" said Abel Meholah to his good wife one evening.

"Yes," she replied quietly, "I do realize it; but I really cannot cut down our running expenses more than I have already done. We have two hundred and fifty dollars in the savings bank, and that will give them a start. We shall have to trust Providence to make the way clear after that is gone."

"But how far will two hundred and fifty dollars go toward sending two boys through Harvard College? And as to looking to Providence to supply the lack, would it not be more reasonable and more Christian as well to bestir ourselves in the matter and see if we cannot increase our surplus? There are so many opportunities nowadays to secure large returns for money wisely invested, that it seems to me foolish to keep our money in the bank earning a paltry three per cent. interest, when it might be multiplying itself rapidly if we gave it a chance."

"I am not so sure about that," replied Zillah. "The bank is comparatively safe, at any rate, and that is more than can be said of some investments. Somehow I have little faith in these mining stocks. They seem to me an exceedingly risky form of investment for any person but an expert; and even they are not always successful. There is so much fraud in the way of 'salted' mines and the like, that I should have little hope of seeing my money again, let alone any dividends, if I once put it into one of those holes in the ground."

"That sounds a trifle misanthropic, my dear; still I confess to similar feelings regarding mining stocks. Of course some of them are immensely profitable; but the greater number prove to be either fraud or failure. Here is something, however, of a totally different nature, something that seems to me absolutely reliable, a 'sure thing' in short."

So saying, Abel spread out for Zillah's inspection a rather highly colored and profusely illustrated folder, which proved to be a prospectus of the "Tennessee and Texas Timber, Tar and Turpentine Co., Limited." There were maps showing a vast area of land said to be owned by the company and to be covered with a thick growth of pine trees. Moreover, the land was of a superior quality, so that when the timber should be removed it would command unusually good prices for agricultural purposes, not to mention certain indications of gold, silver, oil and other valuable products concealed beneath the surface. There were pages of eloquent figures showing the great and ever-increasing demand for the three products named in the title of the company and other pages of equally eloquent letters from business and professional men, bankers, lawyers, clergymen, ordering blocks of stock of various sizes, never forgetting to speak of the soundness of the company and the high character of its promoters

and often expressing their humble gratitude to a kind Providence that had brought this safe and profitable investment within their reach. Last of all were pages explaining why all the shares were not instantly swallowed up by millionaire stock-brokers, but were benevolently offered to small investors, especially clergymen and poor widows.

Several things were made perfectly clear, demonstrated in fact with mathematical precision and certitude. First, there was absolutely no risk in the investment. Why, you could hardly be more secure if you already had your dividends in hand or deposited in the bank. Was there not the land, which could neither vanish, run away or be stolen? Were there not millions upon millions of trees, each representing a fixed value when transformed into timber, tar and turpentine? Risk! Why the word had no place in such connection.

This fact being clear, a second followed of necessity, viz., that money invested in the enterprise at the special rate now offered would soon multiply itself in stock values and would perpetually bring in dividends that fairly made you gasp; yet all this in a way so legitimate and even benevolent that the investor might at once consider himself under lasting obligation to the promoters and a sharer in their philanthropic work.

Zillah examined the paper carefully and listened to the comments of her husband without any display of enthusiasm. For some minutes she made no reply and Abel asked: "What is the matter with it, Zillah? You do not seem to be convinced of the greatness of the opportunity. What possible objection can you find?"

"In the first place," replied Zillah thoughtfully, "I distrust the makeup of the company."

"The makeup of the company! What is the matter with that? It appears to me to be made up of the best men you could choose. The president and several of the directors are clergymen of high standing. What more could you ask?"

"That is just it, there are too many ministers in the company. I suspect it for that reason, if for no other."

"Why Zillah, I didn't suppose you had so low an opinion of the cloth as that. Do you really think that clergymen are less honest than other men? Or do you consider them a set of noodles who are incapable of managing a business enterprise?"

"Neither," was the quiet reply. "But when a purely commercial enterprise seeking investors parades a 'D. D.' at its head and several 'Rev.'s' in its directorate, I always feel that the scheme is sadly in need of chaperones."

"You are usually farsighted, Zillah, I confess; and there is not a little force in what you say. Still I think you are mistaken this time. Honesty and kindness of spirit are not wholly out of date even in the business world, and I am deeply impressed with the unusual character of this opportunity. It is not like the mining investments and city lot enter-

prises that so persistently thrust themselves into my mail box."

The entrance of the younger members of the family interrupted the discussion, but it was resumed again and again whenever Abel and Zillah were alone, until at length the parson obtained the rather unwilling consent of his better half to invest their precious hoard. The two hundred and fifty dollars were drawn from the bank and soon Abel was the happy possessor of sundry sheets of paper representing stock in the "Tennessee and Texas Timber, Tar and Turpentine Co., Limited."

Three months pass. The time has arrived when, according to the prospectus, the stock should double in value. Then came a circular containing thrilling news for every stockholder. The demand for the products of the company had been far in excess of their wildest expectation. As a result, many more mills had been erected than were contemplated in the original plan; hence an unavoidable delay in dividends, but vastly increased riches in future. As Abel read the letter to his wife, he could scarcely restrain a chuckle of triumph; for while no distinct offer was made, he felt sure from the tone of the letter that the directors were eager to buy his shares at an advanced price if he were foolish enough to ask it. Zillah, however, said nothing. So slow are women to acknowledge that they have made a mistake.

Three months more. Then a letter which Abel opened ostentatiously in Zillah's presence, sure that it contained the expected check. Alas, for his hopes! There was no check, but a letter from the reverend president well flavored with piety and the spirit of submission to an inscrutable Providence. It told of floods that kept all those newly built mills in idleness while an eager public waited for timber, tar and turpentine. Of course the letter was disappointing; but Abel was too good a man to rebel against Providence, although it certainly was somewhat inconsiderate of the said Providence to thus smile on Zillah's unreasonable incredulity.

Nine months, and another report. The floods have subsided. The lands of the company present a scene of remarkable activity. As Abel reads the glowing words, he can almost hear the hum of the saws and smell the wholesome odors of the tar and turpentine which are now being turned out in fabulous quantities. The golden stream has begun to flow. Open your pockets wide, investors, and let them be filled to overflowing!

No, not just yet. This enormous product calls for great outlay in wages, special facilities for transportation, etc., and this delays dividends. The close of the year, however, brought a dividend of two per cent., with the assurance that this was but a foretaste of greater things to come. Next quarter brought no report, and after several urgent letters of inquiry, Abel received notice from a firm of lawyers that the "Tennessee and Texas, Tar, Timber and Turpentine Co.,

Limited" had been forced into insolvency by unforeseen losses from fire and excessive expenditure in construction of railway for transportation of products; but it was hoped that stockholders would realize all that they had put into the concern. Later it became known that the reverend president and directors had absconded, and investigation showed that the sole property of the company was a tract of worthless land in a remote region, bearing neither pine trees nor other useful product.

Zillah was angelic. Not once did she say, "I told you so!" Had she said some-

thing of the kind, it might have afforded Abel an opportunity to relieve his feelings. As it was, his people thought him a bit misanthropic at times in his pulpit denunciations of business dishonesty and the scramble for wealth. It was not till the boys had worked their way successfully through the Freshman year at college that he was able calmly to discuss the matter with Zillah. Then, when he happened one day to say something about his "foolish investment," and Zillah had replied cheerfully, "Well, the boys seem to have done very well without the money," Abel responded, "I care far less

about the money loss than I do about the hindrance which it caused to my work. Why, that year was pretty nearly wasted so far as my parish was concerned. I couldn't give my mind to my people while I was worrying about that stock."

Visitors to Abel's study sometimes wonder when they see directly before him on his desk the motto, "He that maketh haste to be rich shall not be unpunished," but Zillah knows what it means, and she knows too that although it is very plainly printed and simply framed, that motto cost Abel two hundred and fifty dollars.

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

Supreme Court Decisions and Chicago

The decision of the Supreme Court, six to three, made known Tuesday, that the ninety-nine-year-claim of the traction companies has no validity, took away the breath of every one who realized at all its sweeping effect. Admitting the legality of the action of the legislature in 1895, the court holds that it simply extended the corporate life of the companies for ninety-nine years, but had nothing whatever to do with the franchises of the companies. These were to be obtained from the city and were to last only so long as the city determined. The court reverses the decision of Judge Grosscup of the District Court, by virtue of which the traction companies have been insisting on the value of the ninety-nine-year franchise in the price asked for their stock.

The decision gives the city the absolute control of its streets, and places the companies at the mercy of the mayor and common council. On some of the streets the franchises have already expired. On a six months' notice the city can pay a fair price for the equipment of the companies and run the cars itself. On other streets, mainly tributary to trunk lines, franchises will be in force, some of them, till 1921, though most will terminate several years sooner than that. The Chicago City Company and the old West Side Company under their franchises have a right to demand a fair price for their tracks, cars, barns and power houses, but the North Side Company, where on the trunk lines the franchises have expired, has no such agreement with the city, and, with the exception of a few franchises for branch lines, has no rights whatever. The city can take possession of its equipment as well as of the streets, it is said, without any compensation. The North and West Side Systems were united by Mr. Yerkes as the Union Traction System, the value of whose stock and bonds is by this decision more than problematical. If there is little sympathy with the traction magnates or the New York financiers who have lost so fearfully by this decision, one cannot help sympathizing with the small holders, reported to be more than two thousand, whose loss can hardly fall to be well-nigh complete.

Present Conditions

The mayor and the municipal ownership men are jubilant. There are now no ninety-nine-year-claims to be considered. Some of the trunk lines of the great systems may be taken over at once without any remuneration to the companies. All the other systems may be purchased at the actual value of equipment, and all their feeders on the expiration of their special franchises. The companies are practically at the mercy of the city. It can, if the people so vote, April 3, take over and purchase 700 miles of railway with all its equipment. But it will require money and credit to do this. Here is the difficulty. The purchase must be made, if made at all, with Mueller certificates,

whose legality is not yet decided. There are few financiers who would risk their money in the purchase of these certificates. The city therefore is at present confronted with what the municipal owners think a great opportunity, but without financial power to embrace it.

A further difficulty is in the lack of experience and ability, one may say capacity, to manage a system like the traction system of this city. On the day when the decision of the Supreme Court was made known, the long-delayed report of Mr. Dalrymple of Glasgow, Scotland, was received and read in the council. While admitting that it is desirable for a city to own its system of transportation Mr. Dalrymple says plainly that he does not believe that the time has come for American cities to do this. The reason is in the political conditions which prevail here, the partisanship, the place-seeking, the corruption, the opportunities for graft, in a word, the unwillingness of party men to put its public utilities into the hands of the men best fitted to manage them irrespective of political considerations. As things now are Mr. Dalrymple does not believe that the city of Chicago could manage its traction lines save at a loss.

What Will Be Done

No one can tell. The mayor is ready, so he says, to grant franchises to last until the city is ready to take over the roads, but is unwilling to do this for the North and West Side Systems, unless their managers will promise not to ask the Supreme Court for a rehearing. With such judges as McKenna, Brewer and Brown dissenting, this they are not quite willing to do. But delay will be costly. Only a few weeks remain of the time set by the government for the lowering of the tunnels under the river. These are now an obstruction to navigation. The traction companies have long been ready to lower them at their own expense, but on condition of certain grants which Mayor Dunne has refused to consider. The city can blow off the top of the tunnels and thus solve the navigation difficulty easily. But one trouble is, one of the tunnels is private property. Another is that the people are not willing to be left by the street cars so far from their work. They insist on being carried to the center of the city. This can be done without the tunnels only by trolleyizing the roads and permitting the companies to take their cars over the bridges. Some way out of the difficulty will be found, though just now matters are unsettled. If the tunnels are not lowered by the time appointed, the city will be fined \$70,000 a month for the delay.

Excitement in Zion

This is by no means abated. Overseer Voliva declares that he is simply carrying out the wishes of Dr. Dowie, although his methods are just the opposite of those hitherto employed. Such foolish statements as a disagreement between Dr. Dowie and his wife and son are authoritatively denied, and even the report of

falling health is denied. A cable from Dr. Dowie as to his relation to Zion sets at rest all rumors of any intention on his part of giving up permanently his hitherto absolute authority. Meanwhile the work of reconstruction is going forward and every one is practicing, by compulsion perhaps, the most rigid economy. But there will be no invitations given to outside capital to enter Zion, nor will any be permitted to have homes within its limits unless they profess allegiance to the first overseer. Mr. Voliva says they have no intention of reducing their city to the moral level of Milwaukee or Chicago. This social and religious experiment which is going on in Zion, and in the absence of its founder, is worthy the careful study of sociologists and political economists the world over.

Dr. Torrey and Chicago

It is probable that Dr. Torrey and Mr. Alexander will be invited to work in Chicago in the fall or early winter. Dr. Torrey wants the backing of all the denominations. This he will certainly secure outwardly, even if there be a good many who lament some of his methods and find it difficult to agree with his theology. Nor is his criticism of those who do not agree with him altogether approved, though all desire that his work may be entirely successful.

The Religious Situation

While there has been nothing like a revival in any of the churches during the winter, there has been a good degree of interest in nearly all of them. The number of additions on confession of faith has been encouraging. Audiences have been good, prayer meetings have been well attended, Sunday schools have prospered. Progress has been uniform rather than unusual. Perhaps this is the best progress possible. Experience has shown how very difficult it is through a series of meetings in the center of city, however well attended, to reach and influence to any great extent the churches as a whole. The city is so large that people from the outskirts, to say nothing of the suburbs, cannot easily be reached by any religious influence which is confined to the center of the city. Perhaps the best work that can be done, taking all conditions into account, is for each pastor to work in his own field with such aid as he can secure, and thus gather in his own harvest.

Chicago, March 17.

FRANKLIN.

Kansas City, Mo., has just closed a twenty-four days' campaign for a Y. M. C. A. building, having raised \$277,119, an achievement breaking the world's record. Two laymen gave \$15,000 apiece and two others \$10,000 each; while one of the former, Mr. J. W. Jenkins, gave his entire time to the canvass and allowed his employees to leave their work for the same purpose. One little boy gave \$100, proceeds of the sale of his Shetland pony. Not all the opportunities to forward the kingdom are monopolized by the ministry.

The Home and Its Outlook

Two Points of View

When I am tired and weary
And nothing goes my way,
I thank the Heavenly Father
For two nights to every day.

But when, once more, I'm rested
And all the world looks bright,
I thank him that he sends me
Two days to every night!

There's the pause before the battle,
There's the respite from the fray;
And that is how I reckon
Two nights to every day.

When the sunset glow has faded,
In a little while 'tis light!
And that is how I reckon
Two days to every night.

And so 'tis due, believe me,
To the way we look at things,
Whether we sigh and falter
Or whether we soar on wings!

—Helen Knight Wyman, in *Good House-keeping*.

When I Am Dead

When I am dead and turned to dust,
Let men say what they will, I care not aught;
Let them say I was careless, indolent,
Wasted the precious hours in dreaming thought,

Did not the good I might have done, but spent
My soul upon myself—sometimes let rise
Thick mists of earth betwixt me and the
skies;
What must be must.

But not that I betrayed a trust;
Broke some girl's heart, and left her to her
shame;
Sneered young souls out of faith; rose by
deceit;
Lifted by credulous mobs to wealth and fame;
Waxed fat while good men waned, by lie and
cheat;
Cringed to the strong; oppressed the poor and
weak;
When men say this, may some find voice to
speak,
Though I am dust.

—Sir Lewis Morris.

NO ONE studying the faces of the women who gather for our large missionary and philanthropic conventions would begrudge them the slight incidental pleasure and relaxation which the occasion may afford—still less cast on them any additional responsibility. And yet, to the household in which a delegate is entertained, her coming is often a matter of more significance than she realizes. The cause which she represents is one in which, perhaps, none of the children has ever been interested. The mother has made the effort involved in her hospitality partly with the hope that the personality of her guest may win a response from their hearts. If the delegate is too preoccupied for the small amenities which young people appreciate so much, perhaps she is not to blame. But if she brings back from the meetings reports in which captious criticism is more conspicuous than generous enthusiasm, she does, not to the cause only, but to the children, an injury which the mother will find it hard to forgive. There are many grown men and women who trace their earliest prepossessions in favor

of a particular form of religious activity to some visitor in their childhood's home. It is a pity that there should be any who can date a prejudice in the same way.

THE ADULT members of a family are painfully conscious that they are responsible for the behavior of their young folks, but a less familiar thought is that if old people are uninteresting it is their children's fault. "Selfish young people make dreary old people," declares Maude Howe in an article on *Entertaining in the current Harper's Bazar*, and proceeds to hint at some insidious forms of selfishness: "You fill the letter of the law, perhaps are careful that the sheltered

seat by the fireside is kept for Grand-mamma, that she always has the tenderest piece of chicken. That is poor caretaking which only ministers to the body. Share your strength with your mother as generously as she shared hers with you when you were little and weak; let your father tell his familiar stories (there are worse nuts to crack than chestnuts) and you will have no dreary old people." Even the son and daughter who live at a distance from their parents can help keep them young by stimulating and companionable letters. Every friend they make and every social and intellectual pleasure they enjoy may be made to enlarge the horizon of the old folks and keep them from settling down into the dull apathy which results in dreariness.

The Sick Child

BY LAURA E. RICHARDS

The sick child sat at his window and looked out on the summer world. He was sad at heart, for pain racked him, and weakness held him still; but yet he smiled, because that pleased his mother.

Presently the old field mouse who lived over the way came out of her house with a tiny brown velvet bundle in her mouth. It was one of her eight young ones, and she was taking it to a new place, for the mole who was their landlord had turned them out. She had taken five of the little ones to the new house, but now she was weary, and her jaws ached sadly with holding the heavy little creatures. "I cannot carry them all!" she said. "The rest must die, since it cannot be helped."

Just then she looked up, and saw the child smiling at the window. "Look!" she said to herself. "That child has been watching me. He smiles with pleasure at the beauty of my young ones, but he has not seen the prettiest one yet. It will never do to give up now; I must try again, and let him see that there are eight, all the handsomest of their family."

So she tried again, and brought all the eight in safety to their new home.

By and by a horse came along the road dragging a heavy load. He was old, and his bones ached, and the collar hurt his neck. "Why should I not give up," he said to himself, "and refuse to go on? My master could only beat me, and he does that as it is. If I were dead I should not feel the blows; why should I struggle further with this burden?"

Just then he happened to lift his eyes, and saw the child smiling at the window. "Ah!" he said. "That child is smiling at me. He sees that I was once a fine animal; he knows good blood when he sees it. Ah! if he had seen me in my youth! But I can still show him something." And he arched his neck proudly, and stepped out bravely, tossing his head, and the load came more easily after him.

By and by a man passed by, walking slowly, with bent head and sorrowful look. He had lost the treasure of his heart, and the whole world was black about him. "Why should I live longer?" he said to himself. "I have nothing to live for, in this world of misery. Let me lie down and die; in death I can at least forget my pain and the pain of others."

As he spoke he lifted his eyes by chance and saw the child smiling at the window.

"Come!" said the man. "There at least is one happy heart; and he smiles, as if he were glad to see me pass. It is a sick child, too, pale and thin; I must not cast a shadow on his cheerful day. And indeed, the sun is bright and warm, even if my joy be cold."

He smiled and nodded to the child, and the child nodded to him, and waved his hand; and the man went on, carrying the smile warm at his heart, and took up the burden of life again.

Now it was evening. The child was weary. His head drooped on his bosom, and his eyes closed. Then his mother came, and lifted him from his chair, and laid him in his little bed. "God bless him!" she said softly. "He has had a happy day, for he is smiling even in his sleep."

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The "American Children" of Foreign Parents

By Minnie J. Reynolds

"But your children are good to you," said I to old Momina, who had rheumatism and had been telling me her troubles.

Old Momina shrugged her shoulders till they touched her long gold earrings.

"As good as you could expect," said she; "they are American children."

"American children" is a phrase that becomes known to every one familiar with the immigrant population of New York. Strictly interpreted, it means those of their children born in America, and they talk of their "American children" and their "Italian children" in the same family. For practical purposes, however, the children born here cannot be distinguished from those brought here in infancy. They are all "American children," inasmuch as from their parents' point of view they are rebellious against rightful authority, impudent, disobedient and lawless.

The Syrian mother draws the line at a hat.

"My daughter wear a hat," she will say; "she no good to me any more."

Many foreign parents dislike to have their children learn English, since as soon as they know the language they turn up their noses at the old people as "immigrants," while they themselves are "Americans."

An officer of the Congregational Home Missionary Society told me the following story: A boy had been thrashed by his father, and emerged from whatever served as the parental woodshed crying with rage. A mate endeavored to console him, whereupon the boy blubbered forth, "I wouldn't mind a lickin', but it makes me mad to be licked by a blame foreigner." It is impossible to restrain an ungovernable grin at the little scamp, but the father may be pardoned if his sense of humor failed to rise to the occasion.

There is, however, another side to the picture. A Calabrese peasant who had been in this country thirty years, once said to me philosophically:

"In this country a man can't whip his daughter after she gets to be fourteen."

"Why?" I queried.

"Because," he answered bluntly, "she'll get a job and hire a room away from home."

A Calabrese peasant from down in the toe of the Italian boot, will frequently lock his wife and daughters in the house when he goes to work in the morning, and carry the key with him. If he tried it in a New York tenement, he would probably encounter resistance.

I know a woman who, when a peasant girl of fifteen, was whipped by both her father and her elder brother to compel her to marry an elderly suitor whom they had selected. She ran away from home into Germany, worked till she had saved passage money to New York, came here

alone with only a few dollars in her pocket, and today treasures her independence as much as might be expected.

"The cruelty man" is a bogie often invoked by "American children" for protection against their own parents.

"I'll call the cruelty man to you," they will threaten, when menaced with paren-



Elizabeth—Russian Jewess



A Typical Group of "American Children"

tal chastisement. They mean the agent of the Gerry Society, who, these "American children" are sharp enough to know, will stand between them and punishment too severe.

Foreign mothers have brought their sons to Mr. C. C. Brace, secretary of the Children's Aid Society, and begged him to punish them, they themselves being afraid to do it because of the "cruelty man."

It is not, however, in the matter of physical cruelty that foreign parents differ saliently from native born, but in that of juvenile labor. Foreign parents in New York regard it as governmental persecution that they are not permitted to put their children to work at the earliest possible moment. Agents of charitable organizations are familiar with the spectacle of parents coming to them in the frankest and most innocent manner possible, to beg their aid in relieving them from the persecution of the truant officers. If the truant officer could be "taken off their back," so that they could put their children to work, they could get on very well.

Mrs. Florence Kelley tells of an incident that occurred when she was chief factory inspector of the State of Illinois. A burly Pole with a flashy diamond brought a slim girl of fourteen with incipient curvature of the spine to get the certificate permitting her to go to work. The girl was of legal age and the papers could not be refused, but the inspector said to him:

"Why don't you let that girl go to school a while longer? You look as though you could afford it."

"Why should I?" said the man. "I've fed her for fourteen years, and now she can help me pay my mortgages."

Foreign parents in New York resort to every trick and device to get the coveted "working papers" for children under the legal age. Principals and teachers who do their part in enforcing the child labor and compulsory education laws encounter storms of abuse.

"It is you who will not permit my child to work," said an East Side father to the principal of a girls' school who would not sign a certificate for a girl under age. "Will you support my child? Will you buy my child shoes?"

As a general rule, non-English-speaking immigrant parents fail to catch a glimpse of the principle underlying the juvenile labor and the compulsory education laws. They regard them simply as impertinent interference with their natural rights as parents. They do not grasp the idea that society has an interest in the child from motives both of humanity and self-preservation. And they are scarcely to be blamed when the most enlightened portion of society is so slow in assimilating the same principle.

There are still too many workers for the poor, supposedly intelligent, whose first idea of philanthropy when a breadwinner is dead or disabled, is to shoulder the support of a family upon a child who has not finished his elementary education, and "get him a job."

One day I saw an announcement in a paper printed in a foreign language, to the effect that at a certain address on the following Sunday would be held a meet-

ing to organize an Atheist Sunday school; and that all interested were invited to attend. I was certainly interested, and at the appointed hour made my way through tortuous East Side streets and climbed many greasy stairs to a grimy little hall.

I think I was the only native born person in the room. There were many speeches, and I will try to report adequately the one most interesting to me. It was made by a fat, bareheaded, middle-aged woman, with a good deal of strength and individuality in her dark face.

"We must have an Atheist Sunday school," said she, in English too broken for reproduction. "My child go to the public school. He come home and say, 'Mother, what is this God the teacher tell about?' I say, 'There is no God; don't let me hear you say such a things again.' He go back to school, then he say again, 'Mother, there is a God; the teacher say so.' I say, 'What I tell you? There is no God.' He say, 'Mother, you lie.'"

"I say, 'You go to that school no more.' I keep him out of school. Then comes the officer and say I shall let him go to school or I shall go to jail. What we going to do? This government teach our children to call us liars. Let us have our own school to teach them the truth. I no write English. I no spik English. My son think I know nuttings."

It was impossible not to sympathize with the mother's feelings. It must be quite as irritating to a foreign and Atheist mother as to an American and Christian one to be called a liar by her "American child." The point was that an American parent would have felt confident of his own ability to combat the teacher's influence. But the poor foreign



Siska—a little Russian Jew

mother felt her own inferiority in her son's estimation. The teacher represented the ruling race. He accepted the teacher's opinion.

I have given these scattered incidents merely to illustrate the case between the foreign parent and his "American children." This "American child" is not

worse naturally than any other child. He gets into more trouble and comes in conflict with the law oftener because he has not the advantage of the knowledge and advice which native-born parents give their children. His parents do not themselves understand the country they are living in. They do not know its laws, customs or traditions. The children get hold of these things outside the home, and get them all twisted in their befuddled little heads. They must be taught, trained and Americanized by outside influences. And yet every step in the process separates them more and more from their parents. Along with those other "American children," the Negro and the Indian, the child of the foreign born furnishes his own little problem for solution.

Heredity is modified by environment. In no other way has the race ever progressed. More stringent and more stringently enforced laws for compulsory education and decent tenements; more diversion of immigration from great cities; more abundant baths and playgrounds, schools and libraries for those left behind; meals for children shown to be incapable of study through lack of nutrition, given not as charity but as the child's right and society's duty—such things will Americanize these "American children;" and a less provincial, a more reasonable, cosmopolitan, fraternal attitude towards the adult new comers will enable them to progress without despising their immigrant parents.

To become sensible of oneness with the Divine heart before any sense of separation has been felt, this is surely the most beautiful way for the child to find God.—
Kate Douglas Wiggin.



Fayga—Russian Jewess



Rebecca—German Jewess

For the Children

What Bettina Stole

BY ANNIE HAMILTON DONNELL

PART III.

"She does not seem as well," the nurse reported to the beautiful lady, "I don't understand it because she had really started in to get well and I thought she would be sitting up before very long. Children bounce up so suddenly."

"What do you think can be the matter?" anxiously queried the beautiful lady.

"Something seems to be worrying her. She does not sleep—I wake up and find her lying there with her great eyes wide open. 'Nothing, thank you, ma'am,' is what she invariably says when I want to do something for her. She's a dear little thing!"

"Yes, O yes, Betty is a dear little thing—I cannot bear to go away and leave her just now! If it were anything but actual necessity"—The beautiful lady broke off suddenly and fixed anxious eyes on the nurse. "You—think she will surely get well?" she began again. "Because I can't leave her unless"—

"She will get well," the nurse said with professional crispness. "She is getting well, but it is very slowly indeed now. As I tell you, something worries her. No," as the beautiful lady put her hand on the knob to Bettina's door. "No, please don't go in—not with your things on. I would rather she wouldn't know you are going away. You will come back so soon there is no need of her knowing."

"I will be back Friday if my brother is no worse. Wire me if Betty is worse."

So with reluctant feet the beautiful lady went away. A telegram from her brother's wife had summoned her. She knew she was leaving the child in good hands and that there was no danger now, but the little wan, dark face pleaded with her heart to stay.

Bettina lay very still and never complained. She rarely spoke at all. If she missed the beautiful lady's coming in to sit beside her and call her "Betty"—it was always Betty now—she did not mention it. But she told herself what it meant with remorseless cruelty.

"It is because she has found out you have stolen things—seven things. So she will not come an' sit beside you any more. O, you stealer—you stealer—An' you thought you mustn't let your skirt touch Catherine Wing! You thought you was—good."

She did not think so any more. Her sin enveloped her darkly and shut her out of the new-found happiness of being called Betty. Now that the beautiful lady had found out, she would never call her Betty again. There was no chance now that sometime the beautiful lady might love her.

"I ought not to stay in this house any longer," the child mused sadly. "The beautiful lady wouldn't ever have adopted me if she'd known I was a stealer. If I wasn't sick I suppose she'd say, 'Be-gone.'" To Bettina's morbid fancy "Be-gone" was what people said to stealers. She had seen the word somewhere and it stood for utter scorn and abhorrence.

But to go away would be like slipping out of the Gates of Paradise to Bettina, for outside there would be nothing beautiful, nor bright, nor soft—and no one would call her Betty.

The beautiful lady found her brother very sick indeed. The accident that had befallen him had come very near killing him; for several days he lay hovering between life and death. She could not leave him to go back to convalescent Betty, though the little wan face called her. She had to content herself with the messages that came from the child's nurse: "She is gaining slowly, very slowly." "Today she has eaten her broth like a good girl." "Today I shall let her sit up a little while." "She asked for you today and said there was something she ought to do for your sake. She is a strange little thing. No, I have not told her you are away. I think it is better not to yet."

Then came a message, flashed on the wires to the beautiful lady. As she opened the yellow envelope she knew beyond doubt that she loved the little child she had adopted. The thought of what the message might be hurt her cruelly.

"Bettina disappeared. Cannot find her. What shall we do?"

That was what she read. It was so much better than the one she had feared that she laughed aloud in her relief. But the next instant found her grave again. Without delay she packed her things ready to go home. There was time as she hurried about the room for thankfulness that her brother's life was assured at last and she need not leave him in danger of death.

She must go home and find little Betty. Of course she knew where it would be—why had they not thought of the Children's Home? She would go straight there and say to the gentle-faced matron: "I want the thin little girl in the front row. Give her to me—she is mine! Come, Betty, we will go home." And when she got home she would show the little unloved one what loving was.

Bettina obeyed the matron's call with feeble steps. She knew it was the beautiful lady she would find downstairs in the Visitors' Room. Perhaps she had come to adopt another little girl—but why did she want to see Bettina?

On the threshold of the gaunt, bare room stood Bettina, looking down. She did not let her hungry eyes lift and find the beautiful face she longed to see. There was something she must say first, and after she had said it—Bettina shuddered at the prospect.

"Betty!—Betty!—Betty!"

But she was too absorbed in what she must say to hear the tenderness in the call. She lifted up her voice:

"I stole," she said, "I'm a stealer. So I came back here. I knew you had found it out and that was why you never came to sit 'side of me any more—but anyway I should have told you, if you hadn't found out. I couldn't tell at first because I didn't know I had stole. When I found it out—soon as I could walk—I came back here."

The beautiful lady had crossed the room and was on her knees beside the little uniformed figure. But Bettina kept on. She must say it all.

"I only sat close up to the window and listened—its such a little way across you can hear most everything. An' I wanted to learn the Easy Lessons so much—an' I practiced them easy as I could."

"Betty—don't, dear! Don't try to say any more—I understand, dear!"

"I stole seven," Bettina said clearly, still not looking into the beautiful face. "I'm very sure it was seven. It's—it's pretty sinful, isn't it, to steal seven music lessons? They were Elizabeth's an' I stole them."

She was almost through her hard task. Just one thing more. "There's a little girl upstairs that you might have—she hasn't ever stolen anything and she doesn't ever expect to. I asked her. She's the good kind of a little girl."

The matron tiptoed bulkily out of the room and left the two together. And for a long time there was the soft murmur of the beautiful lady's voice. It was the beautiful lady's turn to talk. By and by Bettina went upstairs and spoke to the "good kind of a little girl"—she felt as if she ought to explain to her. Bettina's eyes were shining like twin stars in the pale little sky of her face.

"You'll have to wait," Bettina explained, "for she wants to have me again! It—it surprises me very much, but she does. She says she came to get me, and she's going to—she's going to" but—Bettina could not say the rest. Suddenly she knew she did not need to "explain" to the good kind of a little girl that the beautiful lady was going to love her. It was too sacred to "explain."

"She says she will pay Elizabeth for the lessons I stole and that will—will sort of un-steal them—considering I didn't realize. She says it makes a difference if you don't realize. I'm so glad of that! Why, I don't feel nearly as sinful as I did! She said if I'd tell the Lord just how it was—an' I told him coming upstairs. Seemed just as if he said he'd excuse me, too—everybody is so good to me!"

On their way home together in the carriage the beautiful lady had come in, they sat close together and did not say very many words. But every time Bettina looked up, the beautiful lady was smiling, and every time the beautiful lady looked down, Bettina smiled. And the peace that settled down over the child's troubled soul was so deep and so sweet that she fell asleep by and by.

When she woke, the carriage was stopping, but it was not in front of the beautiful lady's house, and Bettina drowsily wondered. A lady that looked like Elizabeth's music teacher was just going away from the carriage door.

"Not next week?" she was calling back. "You did not mean next week, did you?"

"No," called the soft voice that Bettina loved, "not until week after next. Betty must get stronger first and besides I must have the piano tuned."

[The end.]

These Words of Mine*

By Rev. A. E. Dunning

On Christ the solid rock I stand,
All other ground is sinking sand.

The concluding section of the Sermon on the Mount begins with Matt. 7: 13. Its theme is the way to enter into the kingdom of heaven. Christ sees in this sermon only two permanent conditions of life—the condition inside the kingdom, which is blessedness, and that outside of it, which leads to destruction. He uses a number of figures in these few words, which may easily confuse the mind. Keep them distinct pictures in your teaching, and relate each to the one purpose—to illustrate the right life and its reward.

The gate into the kingdom is narrow [v. 13; compare Matt. 19: 24], and the path after entrance is contracted [v. 14]. The selfish leaders in the Church lead men through the wrong gate and into the wrong path by disguising themselves [v. 15; compare John 10: 12].

The tree reveals itself by its fruit, and the leader reveals himself in the same way to the keen observer [v. 18; compare James 3: 12]. Christ himself unfailingly determines by it every person's relation to the kingdom of heaven [v. 21; compare John 5: 30].

The two houses make the final picture illustrating "these words of mine." Nothing is said as to their materials or appearance. They may look just alike. They represent the life-work of two typical men. The difference is in the foundations and builders of the houses. One house is fixed on sure foundations, which represent these words of Christ. The builder is wise [v. 24]. The other is raised on some other foundation. Whatever it is, it is sand. Christ's words express comprehensively the truth by which men live. The builder on sand is foolish [v. 26]. The house which has been finished cannot be rebuilt on other foundations. Storms are sure to come. The house will stand which is built on sure foundations [v. 25]. The other house will fall [v. 27]. Every life will be finally tested by its loyalty to or rejection of "these words of mine." Christ's words are the supreme authority [vs. 28, 29].

With these symbols distinctly in mind—the two gates and the paths beyond, the two trees and their fruits, the two houses and their foundations—you may interpret correctly and clearly the value of "these words of mine."

1. *They are the sure foundations of right character.* Christ's words are the words of our Heavenly Father [John 14: 24]. They interpret his commandments to men [Ex. 20: 1-17], learned by the experience of his children in all ages who have sought to do his will [Micah 6: 8]. To obey these commandments is a constant task [Deut. 6: 17, 18]. To order one's life by them is a noble achievement. It will make any one honorable before God and men [Ps. 119: 9-11]. To make the will of God our will is to enter into the kingdom of heaven [Matt. 19: 16-19]; but that will must be done, not as a task for a reward, but with enthusiasm because it is living the best life [Matt. 5: 20]. That brings one into close and tender relations with Christ [Matt. 12: 49, 50]. That enthusiastic obedience gives one an illumination which is divine, as to what is truth to live by, a constant sense of the inward guidance of the Holy Spirit [John 14: 23], and leads him to counsel with the Almighty God as with an intimate friend [compare Gen. 18: 17-19 with James 2: 23]. The sure way to gain the ideal life is to make "these words of mine" the basal principles of thought and action. The counsel of the Old Testament is, "Wisdom is the principal thing: therefore get wisdom." Christ's sayings are the sum of wisdom. "The words that I have spoken unto you are spirit, and are life."

2. *Their rejection involves fatal loss of character.* If the house built on the rock endures all stress and storm it is first of all because of the rock, not of the materials of which the house is built. These may be substantial and may resist the elements longer than a flimsy structure could. But the forces attacking it strike at the foundation, and if that is wanting the building is lost. So a man's character is determined not by his deeds, but by his motives, and these are determined by the spirit that is in him. The spirit imparted from above comes through knowledge of Christ with the purpose to live his life. "If a man love me he will keep

my word; and my Father will love him and we will come unto him and make our abode with him. He that loveth me not keepeth not my words." Love to Christ then, is the corner stone of enduring character.

3. *The results of the use or neglect of "these words of mine" are eternal.* The house which has resisted the storms will not fall, for its foundation does not change. Love to Christ is answered by his love. "Having loved his own that were in the world he loved them unto the end." There are abundant testimonies of experience of those "who by the power of God are guarded through faith." Some are children yet in knowledge who are mature in Christian experience. They can say with Paul, "I know him whom I have believed." They live in Christ and he in them, and that is a state which abides. The house already completed cannot be taken to pieces and built over again and be the same house. The character completed cannot be built over again from the beginning. The house resting on foundations of sand is swept away and disappears when the storm smites it. So do Christless souls vanish from view. "These shall go away into eternal punishment; but the righteous into eternal life."

4. *"These words of mine" are Christ's sayings.* How do we know that? The Gospels say it, and they have come down to us through successive generations of his disciples. Who is the Christ? "These are written," John said, "that ye may believe that Jesus is the Christ, and that believing ye may have life through his name." But some scholars say John did not write these words and that we are not certain that those who wrote the Gospels quoted correctly the words of the Christ. What then? "He that believeth on the Son of God hath the witness in him." We know that his words are true. If we should hear them from any lips we should find in ourselves a voice confirming them. Now that they come to us from Jesus Christ as their author we recognize him as the truth by which men live, and receive him as our

Saviour and Lord. "The Spirit himself beareth witness with our spirit that we are children of God; and if children, then heirs; heirs of God and joint heirs with Christ."

Biographical

REV. T. M. EDMUNDS

Rev. Thomas Merrill Edmunds, pastor of the Congregational Church, Wabpeton, N. D., left his home for his accustomed walk on the morning of Dec. 21 last. Not returning at noon, his family became alarmed and began a search for him. His cap was found floating in a hole on the ice in the Red River and an open letter that he had taken from the post office that morning close to the same spot.

Two weeks were spent in fruitless efforts to recover the body. The ice hole was for the purpose of watering stock; and without doubt Mr. Edmunds, intent on reading his letter, stepped in, and as the current is very swift at this place was carried down the stream. Universal regret for his untimely death and sincere sympathy for his wife and daughter have been expressed by all classes of the community and of the adjoining states, where Mr. Edmunds was well known as a faithful pastor and an earnest worker in the cause of higher education and of home missions.

T. M. Edmunds was born in Chelmsford, Mass., in 1858; graduated from Dartmouth College in 1883, Andover Seminary, 1887. He married the eldest daughter of Mr. Alvin Bartlett of Island Pond, Vt., in August, 1889. Mrs. Edmunds and her daughter reside at present in Island Pond.

REV. ELLIS R. DRAKE, D. D.

Dr. Drake died at his home in Denver, Col., March 10, 1906. He was born in Garland, Me., Feb. 11, 1840, son of a Congregational minister. He graduated at Bowdoin in 1862 and at Andover in 1868. He was principal of Bluehill Academy, Maine, 1863-65, studied law during the same years, admitted to the Boston bar and practiced a short time. He preached at Wayland, Mass., 1868-71; Middleboro, Mass., 1871-76; Quincy Point, Mass., 1877-79; Olivet Church, Boston, as supply, 1879; East Northfield, Mass., 1880-87; Eureka, Kan., 1887-91; Manhattan, Kan., 1891-95; at Denver, Col. (Villa Park Church), 1896-1902, when he retired from active work on account of failing health. He was closely associated with Mr. Moody at Northfield, as trustee of his schools and in other ways. In 1894 he published a very useful booklet on the Holy Spirit. He leaves a wife, Dr. Emma F. A. Drake, a well-known physician and authoress, and a son and daughter. Dr. Drake was in many respects an ideal pastor and preacher. He led many souls into the truth, and a multitude of people remember him most tenderly and lovingly as a true man of God.

R. T. C.

DEACON HENRY E. BAKER

Mourning for Mr. Baker, who died March 7 in Detroit, having rounded out nearly seventy-five years, will not be confined to the First Church, with which he has been so prominently identified for many years. He was one of the ablest and most devoted laymen of the Interior, always to be relied upon for sound judgment and ready help. Up to his retirement in 1891 from journalism, he was one of the most active and successful newspaper workers in Michigan. He was one of the originators of the Western Associated Press and had close relationship with such well-known newspaper men as Colonel Watterson of Louisville and the Medills of Chicago. His Christian life was sweet and positive, and made its savor widely felt. Detroit's dailies, when he passed away, devoted their leading editorials to his career, citing it as an example for young newspaper men today. The *Journal* spoke of him as follows:

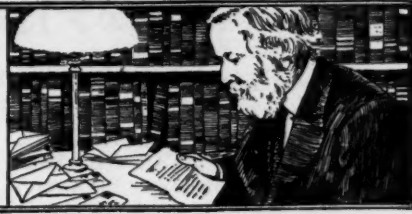
A beautiful consistency in all things was one great trait made manifest in Editor Baker's career. The wholesome effect which the presence of this strong, earnest, consistent, keen, great-hearted, clean-minded man had in shaping the ideas and manners and habits of successive generations of office associates with whom he came in contact cannot be overestimated. And he was none the less a typical newspaper man by reason of his punctiliousness. Up to the moment of his retirement there were certain lines of work in which he was without a superior locally, and to the end of his life he retained his interest in what was going on in the various offices in town.

Experience is by far the best exegete.—Rev. Dr. Alexander Whyte.

* International Sunday School Lesson for April 1. The Two Foundations. Text, Matt. 7: 15-29.



THE CONVERSATION CORNER



Rich Poor People

CHILDREN are people, and to my thinking about the most important people there are in the world. So that you children may think that you are poor and yet really be very rich. What reminds me of that now is a letter which I have just come across in my portfolio, written by our arctic friend, Dr. Grenfell, when he was last in this country—by a curious coincidence, noted this minute, it is dated March 24, 1905, a year ago today! I think his stenographer must have given me this copy. It was in answer to a little girl by the name of Anna Somebody, living in the town of Somewhere, who sent him one dollar "to give to the poorest family you can find."

My Dear Anna [Somebody]: It was very kind of you to send me the letter. I wish I could tell you exactly what I shall do with the dollar. The "poorest family" I know are very, very poor. Perhaps you will not understand me when I say that some people with lots and lots of dollars are the very poorest people I know. There are other things that make us rich besides clothes and toys and money. Some of our fisher people are very poor in money, but they are very rich indeed in things that are more valuable than money. A little bird whispered in my ear that you had only one other dollar, but I think you are a very, very rich little girl. You must ask some one to tell you what this puzzle means.

Your affectionate friend, W. T. G.

Miss Anna Somebody and all our other Somebody children may get some meaning to the puzzle from what Jesus and his disciples said about it: "true riches"; "rich toward God"; "rich in faith"; "rich in good works"; "poor, yet making many rich." I wonder what the Doctor *did* do with that dollar; he has probably forgotten before this time, but the Lord would surely bless it, wherever it went, because given "In His Name." Here is another Somebody girl that has the right idea of being happy in helping some other body.

Dear Mr. Martin: Please send me the names of one or two little shut-in children that I could write or send little things to, sometimes, to help amuse them. I think it is nice to help brighten the lives of those that cannot get out and play like we do and enjoy life.

GENIE.

One name sent to Genie was that of the little cripple in the Southern hospital. A letter from one of the matrons there, received a few days ago, will answer the questions sent me as to "little Clara," and will give us all, I think, another example of the poor being rich, and a shut-in, crippled child being useful, cheerful and happy.

Mr. Martin: Everybody loves our little Clara of six years. Her little world is full of friends. This not only because of her trials, but because of her unselfish and joyous spirit. Although fond of good things to eat, she waits patiently until the fruit or candy is brought to her, and will not eat it then until she has offered it to those about her. Her greatest pleasure seems to help others, and her musical little voice asks many times a day,

"Is there anything you would like to have me do?" She is allowed to make calls on a few of the sick every day, and she goes into the sickroom like a ray of sunshine, without noise, but just full of smiles and happiness. She walks on tiptoe, but her bright, black eyes are always dancing, and shine their way right down into every heart.

She says that she would like to become a trained nurse. Sometimes she gets hold of a nurse's cap and pins it above her long, black curls, and if any one asks her why she does not also wear the nurse's dress and apron, her favorite joke is to answer that she is only a probationer now, but next year she hopes to wear them, after she has passed her examinations and been accepted! Already she has learned to find the pulse and counts the beats faithfully, but her little dumb watch gives her trouble, for the ticker soon stops, and then she has to wind it up and begin over again.

But her conscience is not like her watch—it is always at work; when it tells her she has done wrong she feels very badly. When she is not perfectly sure what is right, she will keep on asking some one until she finds out. One Saturday she learned to hemstitch a little handkerchief, and she wanted very much to work on it the next day, but she said, "It would not be right to sew on Sunday." As soon as she thinks she has done wrong her eyes fill with tears, and she comes at once and says, "Forgive me, please." Such is the little, conscientious heart hidden underneath that heavy plaster jacket—and "of such is the kingdom of heaven!"

When Clara came to us first, she was only four years old and could not lift her feet an inch from the bed. For a whole year she laid upon her back until it grew strong enough so she could sit up, and after a while walk. When she is in the hospital she improves very much, and we hope that she can stay a while longer, believing that we can make a good strong girl of her, and that she will grow up to be a strong, well woman. Her widowed mother is now unable to come to see her, and in her feebleness cannot help being anxious for the morrow for her children. It is a great mercy that friends have provided for her staying in the hospital, else she would not be living today. Last night as Clara heard the sleet beating against the window, she looked up from her play, and said very thoughtfully, "I wonder if my mamma is cold tonight!"

L. M. T.

I am sure the Cornerers who have helped keep the little child in that house of healing so long will be glad to read this official report, so favorable in every respect. The monthly charge at the hospital is very small, only ten dollars, but I have received less than five dollars since Jan. 1. *Shall we keep her there still?*

A FEW MORE GAMES

We printed "the rest" of them last week and announced the prize, but a few others have come in, and they may be new to some children in our wide Cornerdom. But these are positively the last—we would not admit another one, even though the Shah of Persia or Empress Dowager of China should send it!

My Dear Mr. Martin: I know a lot of indoor games. There is Bagatelle and there is one (I don't know the name of it) where they hang something up and blindfold somebody and give them some scissors and have them cut down. I have the game of Peter Coddle's Trip to New York, and Snap, and Old Maids, and Heads and Tails, and the Fish Pond. I am a girl eight years old, and cousin to the

Vermont C.'s and the Massachusetts K.'s. [O yes, I know who you are; I knew your grandfather when he was a minister on Cape Cod, and used to come into the little old Sunday School Society bookstore on Cornhill, forty years ago!—Mr. M.]

Athol, Mass.

BARBARA K.

Dear Mr. Martin: I think some of the Corner children may not know this game. Captains are chosen, and they choose sides. One side goes out of the room. The other side thinks of a word which can be acted, and they tell the opposite captain a word which rhymes with it. Then they act all the words they can think of which rhyme, until they get the right one. But they cannot speak a word. As soon as they get the right one, the other side goes out. [Is not that sometimes called "dumb crambo?"—Mr. M.]

Andover, Mass.

SWASEY M.

Dear Mr. Martin: For a quiet game I like *Flags of all Nations*, a game of cards played like authors, only each set of three makes a flag in colors when laid down together. The United States flag and Great Britain's flag count twice as much as the rest. (I think that is right, don't you?) For a lively game, papa, Robin and I play *hide and coop*, only papa will not stay in the same place after he has cooped! [Better report him to the "Conso-ciation" for not playing fair!—Mr. M.]

Clinton, Ct.

HUGH R.

Dear Mr. Martin: The games I like are Farmer Jones's Pigs, Foxy Grandpa, Old Maid, The Flag Game, and Donkey. I would like to play one with you. [Which one, Ruth?—D. F.]

St. Louis, Mo.

RUTH A.

Two more from Missouri (R. F. D.):

Dear Mr. Martin: Four little girls of us play a game called *Ring around the roses*. We all catch hold of hands and go round and round, saying, "Ring around the roses, a pocket full of posies, the first one that squats gets a red rosy." When we say "squats," we all sink to the floor, and the quickest one gets the prize—a red rose if we have one—and the last one gets a rag doll. I am 9 years old, and I walk two miles to school, but now the roads are so bad I cannot go.

NELLIE K.

Dear Mr. Martin: We six little girls play this game. Two of us face each other and hold our hands up high as we can; the others go around in a ring between the two, saying, "The needle's eye that does supply the thread that runs so true, many a beau have I let go, because I wanted you." Then the two girls catch one of the others in the ring, and say, "You can have anything you want; what will you have?" She tells what she wants, and then they start again and catch another girl. [One of the Old Folks says that same game was played in Massachusetts in her childhood. Was it carried to Missouri from the East, or were both derived from some common source?—Mr. M.]

MABEL H.

Grown-ups play games as well as children. I recently heard of the very best sort of people in attendance at a public gathering enjoying a game in which the titles of books were illustrated by costumes or otherwise; for instance, a very tall youth appearing with a big 2 on his back (*Two on a Tour*); a girl carrying a long-handled hoe (*Ivanhoe*); a literary gentleman, whose name presumably corresponded, bearing an ordinary potato (*Commentator on John*).

Mr. Martin

The Literature of the Day

Mr. Brierley on The Eternal Religion

"J. B." of the London *Christian World* has a growing number of appreciative readers on this side of the Atlantic. He is an occasional contributor to *The Congregationalist*, one of his articles appearing in this issue. One or more of those in his latest book have appeared in its pages during the last year. Previous volumes of his essays have whetted the appetite of many thinking men and women for more.

The titles of these short articles are introductions which provoke thought and prepare the reader for surprises. He is liable to find in the essay what he was not looking for, which awakens further inquiry. "J. B." lives in the currents of present life and yet above them. The eternal religion is a progress of eternal ideas finding expression in historic personalities and has reached thus far its highest term in Christianity. The writer holds that "there is no true revelation that is not science and no true science that is not revelation." This sentence may be regarded as the keynote of the essays which, while they have a degree of connection and continuity, we venture to affirm, were not fully forecast in the writer's mind till the last ones were being written. Many a sentence, here and there, squares with the keynote, such as these: "The resurrection, in fine, was the psychical manifestation of the departed Lord." "Necessity is a grace of God." "The breaking down of dogmatic limitations is only a widening of faith's prospect."

Mr. Brierley has read widely the choicest literature with a retentive mind and has a rare gift of marshaling his literary treasures of apt illustrations of themes in which the average man who thinks of religion is interested.

[*The Eternal Religion*, by J. Brierley. pp. 310. Thos. Whittaker. \$1.40 net.]

A Missionary Statesman

The public ministry of Samuel J. Mills, missionary pathfinder, pioneer and promoter, fell within twelve years, from 1806 to 1818—a brief period certainly, but a most critical and formative time in the story of American Christianity. The first is the date of that haystack prayer meeting at Williams College, when he and his student friends consecrated their lives to mission work and took for their motto, "We can do it if we will!" The last is the year when the body of Mills, worn out in the service, was committed to the Atlantic on his homeward voyage from Africa.

Surely no college Sophomore ever put in motion an enterprise and influence of such large service to the Church and to the world. Though only one of the five who took part in the haystack meeting actually entered the foreign missionary field, Mills was the heart and soul in the founding of the American Board and the recruiting of men for its service. From Williams to Yale and from Yale to Andover, he scattered the fire of prayerful enthusiasm and his was the inspiring but self-forgetful energy behind the measures

which were taken to organize the missionary enthusiasm of the churches.

His own work, aside from this inspiration and organization, was that of a home missionary pioneer and statesman. He traversed the Southwest once and again, brought help to the newly acquired Louisiana Territory, made friends of the Roman Catholic Church authorities, so that they co-operated with him in the distribution of Bibles, stirred the East to effort for conquest of the rapidly developing West for Christ, won the confidence of Andrew Jackson, served as chaplain to his army after the victory before New Orleans, and urged young men in the colleges and seminaries to go out as missionaries—men who laid foundations for the Church in the new lands. As city missionary in New York, commissioner for African colonization and planner for Liberia, he rounded out a crowded life of intense service.

Mr. Richards has felt the importance of the epoch as fully as the power and charm of the man. He tells the story with straightforward enthusiasm and enables us to feel the crying need of the new settlements and the strategic opportunities which Mills was so swift to see and eager to seize. The volume is handsomely made, printed and illustrated and a full index will be added in later copies. It is an admirable monograph in American Church History, as well as a striking picture of one of the great historic leaders of the higher American life. Its issue is especially appropriate on this centennial year of the haystack meeting.

[*Samuel J. Mills*, by Thomas C. Richards. pp. 275. Pilgrim Press. \$1.25.]

A Story of Woman's Hate

Primrose Horn, in *The Portreeve*, is one of Eden Phillpotts's most dramatic characters. Her scheming love and deadly hate spell tragedy to the man she covets and loses, and the contrast of the single-minded and narrow-minded peasant girl is ably used as a foil. We are on the edge of Dartmoor and there is the same power of picturing wild nature in her varying moods which all the readers of this author's stories have enjoyed. On the whole, for all the incidents of humor and beauty, the drama is one of strength and not of beauty and its tone is that of doubt and despair rather than of hope. The Christian faith of the unfortunate hero is broken down by the malignity of a strong woman's hate and the kind-hearted skeptical philosopher is justified in his crude arraignment of Providence. Such moral tragedies there are in the world, but not in the proportion in which Mr. Phillpotts has swept them into this single picture.

[*The Portreeve*, by Eden Phillpotts. pp. 452. Macmillan Co. \$1.50.]

RELIGION

The True Doctrine of Prayer, by Leander Chamberlain, with foreword by Rev. W. R. Huntington, D. D. pp. 179. Baker & Taylor Co. \$1.00.

Every earnest soul feels that there are yet unfathomed depths of meaning in prayer. Science cannot penetrate its meaning. When it questions personal experience of communion with God it ceases to be scientific. Sir Oliver Lodge, a foremost English scientist, speaking

of religious people who seem to think it unscientific to offer petitions to God says, "So far as ordinary science has anything to say to the contrary, a more childlike attitude might turn out to be more in accordance with the total scheme." Dr. Chamberlain has interpreted the teaching of the Bible on this subject, centering his study around the prayer which our Lord taught his disciples, answering questions which perplex Christians, speaking evidently out of profound experience which has confirmed his faith. He would restore the scope of prayer to that of the childlike believer, and on adequate grounds. He demonstrates that prayer is objectively effective, includes the physical universe, is based on faith, and when thus offered makes the supplicants' central desire supreme, with the certainty that it will be answered. This treatise both in substance and form deserves a high place among the books of devotional literature which are rare in our time. Its wide use will bring great blessing to the whole Christian Church.

The Evangel of the New Theology. Sermons by T. Rhondda Williams. pp. 266. Imported by Chas. Scribner's Sons. \$1.50 net.

The discussion in this volume of the altered point of view with respect to Christology and the older contentions of Trinitarians and Unitarians, which the new knowledge of the universe and man has brought, is one of the best statements of the case we have seen. The author is conspicuous for candor, lucidity of speech and directness of aim, and if somewhat radical is also constructive and profoundly spiritual. Such chapter titles as, *If the Bible Is Indebted to Babylon, What Then? Does Evolution Account for Jesus? The Relation of Heresy to Progress, and Can We Hope to Unify the Religious World?* indicate up-to-dateness in theme.

As Jesus Passed By and Other Addresses, by Gipsy Smith. pp. 224. F. H. Revell Co. \$1.00 net.

A vital sense of reality behind these addresses gives them power. It is no wonder that in the mouth of a strong man they carry conviction and lead to decision. The personality of the devil is strongly held and with it that keen sense of personal grapple which Paul expressed so strikingly and the ideals of witness-bearing and of church life are high. The addresses in frequent use have been hammered into forcible and effective literary form.

The Religion of Christ in the Twentieth Century. pp. 197. G. P. Putnam's Sons. \$1.50.

The author who anonymously discusses the Catholic, Anglican and Unitarian Churches, seems to mistake a well-known movement for his own discovery. The "new voices" are not peculiar to this century, and the treatment of ecclesiasticism is not novel. The sharpest impression of the book is the description of the ritualistic conflict now going on in England.

The Bible and Spiritual Criticism, by Arthur T. Pierson. pp. 276. Baker & Taylor Co. \$1.00 net.

Evinces a melancholy ignorance of the true meaning of the work it assails. The writer is not prepared to bring the Bible to the test of history, because he fails to note the blending of the human and the divine. His presentation of the historico-critical movement, if not unfair, is certainly unreal.]

VERSE

The Collected Poems of Wilfred Campbell. pp. 354. F. H. Revell Co. \$1.50 net.

Among the Canadian poets of our time Mr. Campbell occupies an honored place. He has selected from his published volume all the material not dramatic which he cares to preserve. The result is a volume of imposing size in which the flood tide of attainment is remarkably high, perhaps highest of all in the difficult field of patriotic poetry, the strongest single piece perhaps being *Sebastian Cabot*. Next to this come the poems inspired by the peculiar charm of the northern woods and waters. There are life and movement in Mr. Campbell's verse and he is most at home in the stirring meters and least in the slow movement of blank verse and the formal limitations of the sonnet.

Tristram and Iscult, by Martha W. Austin. pp. 64. Richard Badger. \$1.00.
The passion which made this legend a favorite with the poets of the Middle Ages is reflected in this tragedy, both in feeling and in charm. Curiously enough the author is more successful in blank verse than in the lyrics interspersed. She has used the form of the story which we owe to Malory and interpreted it with deep feeling for the characters and a fine sense of dramatic possibilities.

The Four Winds of Eirinn, by Ethna Carbery (Anna MacManus). pp. 154. Funk & Wagnalls Co. 75 cents net.

Not merely a collection of poems but also a memorial volume to one of the younger writers of the Celtic revival in Ireland. Mrs. MacManus has the sense of music that belongs to the Celtic temperament. Many poems affect the reader with something the same influence as the melancholy and beautiful Irish landscape.

The Divine Tragedy, by Peyton Harrison Hoge. pp. 146. F. H. Revell Co. 75 cents net.
A dramatic poem which uses the material afforded by the Gospels, paraphrasing the words in order to force them into the form of blank verse. How dependent the author is upon his authorities the few passages where he has put words of his own into the mouth of Jesus strikingly show. For all his reverence, ingenuity and a certain amount of literary skill, his experiment was, in our opinion, a mistake.

A Bit Bookie of Verse, by Daniel McIntyre Henderson. pp. 131. University Bookstore, Baltimore, Md. \$1.00.

By a Scotch American who loves the broad tongue of his fathers and occasionally puts a humorous or devout thought strongly and melodiously.

MISCELLANEOUS

Health and the Inner Life, by Horatio W. Dresser. pp. 255. G. P. Putnam's Sons. \$1.35 net.

Mr. Dresser claims that the mental healing theories and practice of the last twenty years deserve discriminating historical study. For this he has provided rather materials than a finished result, his original and derived accounts being manifestly colored by personal relations and feelings. He begins with the career of P. P. Quimby, the teacher and precursor of more popular schools. He has little to say of Mrs. Eddy, beyond pointing out her misunderstanding of Mr. Quimby and her contradictory acknowledgments and disclaimers of discipleship. The reader gets the impression of a philosophical and religious movement which has worked itself clear neither in practice nor in this author's own experience and thought.

The Modern Trust Company, by F. B. Kirkbride and J. E. Sterrett. pp. 309. Macmillan Co. \$2.50 net.

Abundant material concerning the history and development of that method of banking which is known as the Trust Company. It is the first such work that has been published, for the development of this idea has been chiefly within the past twenty years. The author describes how a Trust Company may be formed, its officers and their duties, the Banking Department, The Corporate Trust Department, The Individual Trust, The Safety Deposit, The Savings Funds, etc.

Cassell's Physical Educator, by Eustace Miles. pp. 756. Cassell & Co., Ltd., New York. \$3.00.

A comprehensive and fully illustrated treatise on the various methods employed all over the world for the preservation of health.

Excursions Sur les Bords Le Rhin, by Alexandre Dumas, with introduction and vocabulary by Theodore Henckels. pp. 176. Am. Book Co.

Flores de Espana, selected, with notes and vocabulary, by C. Fontaine. pp. 151. Am. Book Co.

A Book of Mortals, collected by A. Fellow Mortal (F. A. Steel). pp. 147. Macmillan Co. \$3.00.

This "record of the good deeds and good qualities of what humanity is pleased to call the lower animals," is illustrated with pleasing pictures. It is a plea, now indignant and now impassioned, for the dignity of the lower creatures and for greater appreciation and gratitude on the part of man. The writer finds material enough in literature and natural history to make out a striking case, and her enthusiasm is interesting.

Faulty Diction, by Thomas H. Russell, LL. B. pp. 149. G. W. Ogilvie & Co. 50 cents.

A handy little volume, vest-pocket size, calling attention to errors in the use of English and how to correct them, by the Editor-in-Chief of Webster's Imperial Dictionary.

Julius Caesar, edited by Hamilton Wright Mable. pp. 153. Am. Book Co.

Books Received

(During the Week Ending March 6)

THE GREAT PROMISES OF THE BIBLE, by Louis Albert Banks. pp. 333. Eaton & Mains. \$1.50.
AMERICAN HISTORY IN LITERATURE, compiled by Martha A. L. Lane and Mabel Hill. pp. 178. Ginn & Co. 55 cents.

THE CONGO, a report of the Commission of Enquiry appointed by the Congo Free State Government. pp. 171. G. P. Putnam's Sons.

THE LAKE, by George Moore. pp. 309. D. Appleton & Co. \$1.50.

SELECTED POEMS AND TALES OF EDGAR ALLAN POE, edited with introduction and notes by Charles Marshall Graves. pp. 153. Silver, Burdett & Co.

THE TITLE MART, by Winston Churchill. pp. 215. Macmillan Co. 75 cents net.

JUDITH, by Grace Alexander. pp. 431. Bobbs-Merrill Co., Indianapolis.

THE CHALLENGE, by Warren Cheney. pp. 386. Bobbs-Merrill Co., Indianapolis.

PROCEEDINGS OF THE AMERICAN FORESTRY CONGRESS, January, 1905. H. M. Suter Pub. Co., Washington, D. C.

STORIES OF GRACE, collected and edited by Rev. C. S. Isaacson. pp. 244. Elliot Stock, London.

MUNICIPAL PROBLEMS IN MEDIEVAL SWITZERLAND, by John Martin Vincent. Paper. pp. 44. Johns Hopkins Press.

A LIFE SENTENCE, by W. Watson Burgess. pp. 210. R. G. Badger, Boston.

AS IT MAY BE, by Bessie Story Rogers. pp. 83. R. G. Badger, Boston.

THE WHITEST MAN, by Carrie J. Makepeace. pp. 195. Richard G. Badger, Boston.

UMBRELLAS TO MEND, by Margaret Vandegriff. pp. 178. R. G. Badger, Boston.

GROVE'S DICTIONARY OF MUSIC AND MUSICIANS, edited by J. A. Fuller Maitland, F. S. A. Vol. II, F.-L. Macmillan Co. \$5.00.

THE LIFE OF JOHN WESLEY, by C. T. Winchester. pp. 301. Macmillan Co. \$1.50 net.

Books Received

(During the Week Ending March 13)

THE PRISONER OF ORNITH FARM, by Frances Powell. pp. 315. Chas. Scribner's Sons. \$1.50.

THE OPAL SEA, by John C. Van Dyke. pp. 262. Chas. Scribner's Sons. \$1.25.

THE GENIUS, by Margaret Potter. pp. 449. Harper & Bros. \$1.50.

LANDSCAPE PAINTING AND MODERN DUTCH ARTISTS, by E. B. Greenshields. Baker & Taylor Co. \$2.00 net.

HAZEL OF HEATHERLAND, by Mabel Barnes-Grundy. pp. 389. Baker & Taylor Co. \$1.50.

MISS PRIMROSE, by Roy Rolfe Gilson. pp. 294. Harper & Bros. \$1.25.

A GOOD SHEPHERD AND OTHER SERMONS, by William Reed Huntington. pp. 296. Thos. Whitaker. \$1.25 net.

CAROLINA LEE, by Lillian Bell. pp. 352. L. C. Page & Co. \$1.50.

EURIPIDES AND THE SPIRIT OF HIS DRAMAS, by Paul Decharme. pp. 392. Macmillan Co. \$3.00.

THE STANDARD WEBSTER POCKET DICTIONARY, compiled by A. B. Chambers. pp. 208. Laird & Lee, Chicago. 35 cents.

HIS LAST WEEK, prepared by W. E. Barton, T. G. Soares and Sydney Strong. Paper. pp. 64. Hope Pub. Co., New York & Chicago. 1 to 9 copies 7 cents each.

CHURCH HYMNS AND TUNES, edited by Rev. H. B. Turner, D. D., and W. F. Biddle. pp. 578. A. S. Barnes & Co., New York.

THE TWENTIETH CENTURY CHRIST, by Paul Karishka. pp. 205. Lothrop, Lee & Shepard Co. \$1.00 net.

UNDER TOGO FOR JAPAN, by Edward Stratemeyer. pp. 309. Lothrop, Lee & Shepard Co. \$1.25.

THE GOLDEN GREYHOUND, by Dwight Tilton. pp. 366. Lothrop, Lee & Shepard Co. \$1.50.

THE GIRL FROM TIM'S PLACE, by Charles Clark Munn. pp. 426. Lothrop, Lee & Shepard Co. \$1.50.

THE DAY DREAMER, by Jesse Lynch Williams. pp. 326. Chas. Scribner's Sons. \$1.50.

SIR WALTER SCOTT, by Andrew Lang. pp. 216. Chas. Scribner's Sons. \$1.00.

CONCERNING PAUL AND FIAMMETTA, by L. Allen Harker. pp. 320. Chas. Scribner's Sons.

JESUS: AN UNFINISHED PORTRAIT, by Charles Van Norden. pp. 295. Funk & Wagnalls Co. \$1.00 net.

PARENTHOOD, by Alice B. Stockham, M. D. Paper. pp. 26; Pre-Natal Culture, by A. E. Newton. Paper. pp. 209. Stockham Pub. Co. 25 cents.

WHY BAPTIZE INFANTS? by Rev. T. Tracy Walsh. Paper. pp. 18. Thos. Whitaker. 3 cents. \$2.00 per 100.

Closet and Altar

SELF-SURRENDER

As Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll; and he saith unto him, Follow me. And he arose and followed him.

Follow me, said Jesus to a man, and he arose and followed him. That reads easily. But it wasn't done off-hand, you may be sure. It took a forceful purpose to break away from the passion of money-getting, then as now. Nor did it then appear that a pen sold under the spell and trickery of the tax counter would some day be writing the first Gospel. It doth not yet appear what honorable place or work or life any one may arrive at if with intelligent decision he gives himself, his tools, his business, his abilities to the service of the Lord.—Edward Taylor Fairbanks.

If you will be in your sins, and in yourselves, you cannot be in Christ; you cannot be in yourselves and in Christ too.—Thomas Hooker.

When my feet stumble, I'll to Thee cry
Crown of the humble, Cross of the high;
When my steps wander over me bend
Truer and fonder, Saviour and Friend.
Ever confessing Thee I will raise
Unto Thee blessing, glory and praise;
All my endeavor world without end,
Thine to be ever, Saviour and Friend!

—John S. B. Monsell.

Everything we own belongs to God when he wants it. Until we learn that lesson, each new experience which runs counter to our wishes, surprises us, and thrusts us into the Castle of Giant Despair. But when we have once wrought this supreme thought into our lives, then, but not till then, we may begin to know the joy of an accepted sorrow.—George T. Dowling.

Dear Will of God, since thou hast blown my soul
Once through and through with thy great breath, I pray
This prayer alone, that I may thee obey
In everything, nor shrink from thy control.

So shall my life take up the planets' pace,
And move with winds and storms, one work,
one end;
And God shall rule his universe, and send
What messengers he will before his face.

—Zephine Humphrey.

Searcher of all hearts, Thou knowest my heart, and how it stands with me. Thou hast made it, Thou knowest whether I love Thee. All I am or have that has any goodness in it, I am or have alone through Thee, for it is all Thy work in me; but it must be Thine also by the free surrender of my heart. In Thy service, in proclaiming Thy Gospel, and fulfilling Thy will, I would fain spend every minute of my life. The thought of Thee shall be the sweetest to me of all thoughts; to speak of Thee the dearest and best of all I speak or hear; the joy of Thy love shall be the inmost joy of my soul. Gladly would I devote my whole being to Thee; accept me, then, as a living sacrifice, and give me the mind that was in Christ Jesus, to the glory of God the Father. Amen.

Our Readers' Forum

The Color Line at the Nashville Convention

Many readers of *The Congregationalist* will be surprised and grieved by the fact that in reporting the Student Volunteer meeting in Nashville recently the managing editor passed over the un-Christian treatment of Negro delegates and Negro citizens without a single reference to it, much less a word of protest. This silence on a question of human brotherhood is hardly in keeping with the history of the Congregational Church. "Will ye also go away?"

I ask the privilege of entering my protest, and of stating the case briefly, but fully, in order that your readers may know the ground for complaint and judge between us as to the right. It should be remembered that while the Negro looks upon all discrimination based solely on race or color as contrary to the teachings and spirit of the Master, he is content, nevertheless, to worship God under his own "vine and fig tree," and has no desire for the Christian fellowship of his white brother that is not freely offered. But on the other hand, when he is invited and expected to attend a Christian meeting, world-wide in its scope and purpose, a meeting of which he is really as much a part as any other who may attend, he feels that to draw the color line, to single him out for special and unfavorable attention, and fence him off from the rest of his fellow-Christians as unworthy of Christian fellowship, is clearly and positively un-Christian, and unworthy a great world-wide missionary organization. This the Student Volunteer meeting in Nashville did. We are furthermore grieved that the leading organ of our Congregational body should pass over this hideous wrong without so much as a word.

It should be remembered that the Negroes who would have attended the convention are the product of our best schools, the flower of our race. If these, after all these years of missionary effort, are not fit for the Christian fellowship of their white fellow-Christians, then missionary enterprises in Africa might as well be abandoned.

The facts are these: Since the organization of the movement delegates have always been seated by states without regard to race or color. The same impartial rule has been followed in seating the public generally. In the recent convention there was an exception made in the case of Negroes. Negro delegates and Negro citizens of Nashville were required to sit together in a portion of the hall set apart for them. They were not allowed to sit elsewhere. I know several who got in the wrong place and were made to "move on." This did not apply to other colored people attending the convention, such as Chinese, Japanese, Indians, etc., who sat with their delegations unmolested. This was not entirely a local arrangement. The executive committee of the movement knew of it, and though appealed to, utterly refused to set aside this unjust regulation.

When this arrangement became known, the colored schools of the South with possibly one or two exceptions, fearing unpleasantness and not wishing either to be humiliated or to become a disturbing factor, wisely decided to send no delegates. For the same reason Negro citizens refrained from attending the meetings. And so a great opportunity to interest the young Negro of the South in the redemption of his fatherland has been lost and, as we believe, a great injury done the cause of our Master.

The action taken by the Negroes was not prompted by wounded pride, but by a sense of wronged and outraged manhood, as a manly protest against the open and flagrant violation of the word and the spirit of him who said, "One is your Master, even Christ, and all ye are brethren." To give up this would be to give up the very kernel of the gospel. This separation is prompted by the white man's

claim of superiority. To submit to it would be to acknowledge his claim. Would you have us do this?

There is something farcical in the case. The thoughtful Negro feels that a man or woman who would refuse to sit by him in a religious convention is hardly fit to carry the message of impartial salvation to the far-away heathen, or to carry on a great missionary propaganda. Many Negroes of this class, because of the caste spirit rampant everywhere in Church and religious gatherings, are turning away from the faith of their fathers, some to disbelief and atheism and others to the Catholic Church, attracted hither by the claims that in this Church there is no "color line."

Congregationalists attending the convention seemed to have lost their bearings. Not a single one visited the Howard Congregational Church, the only church of our order in the city save the Union Church at Fisk University. The Congregational rally was held at a church of another denomination, though not nearly so convenient as the Howard Church. Though pastor of this church, I did not know of the rally until it was over.

I cannot believe that the great body of young people who attended the convention would have demanded this un-Christian discrimination. The great Christian Endeavor Convention held here several years ago made no such discrimination.

JAMES BOND,

Pastor of Howard Congregational Church, Nashville, Tenn.

The Revival Here

We Congregationalists have been praying for and expecting a revival. Dr. Dawson came and we hoped the new day, long anticipated, had come. Much good was done, but we are still waiting for the revival. Many said "the new revival will not come in the old way," but no one has been bold enough to predict just how it is to come. We have probably all anticipated that it would be ushered in by preaching of some kind. Can it be that in this expectation we have been mistaken? That is the only kind of a revival we have ever experienced and it is most natural that we should base our expectations upon our experiences.

Perhaps a recent experience will throw light upon this vital question. I doubt if a single delegate at the council at Dayton, O., came away without an overwhelming conviction that he had already experienced a real revival in his own spiritual life. The air of Dayton was charged with it, as was the committee room and council hall. An unmistakable sense of the Spirit's living presence was the experience of all with whom I have spoken. This was manifest in the prayers offered, the words spoken and the bearing of delegate to delegate. One thing we all know, and that is, the Spirit of God was present with power and he made himself manifest to all.

How can this presence be accounted for except that representatives of three denominations had come together for the one and sole purpose of making the last prayer of our Lord a reality in the lives of those Churches?

We are all familiar with the simple facts of chemistry that two or more cold and inert substances often, when brought together, produce heat and action. Maybe there is a chemical law in the spiritual world. These three denominations have been more or less inert. All have longed for warmth and action, but it did not appear. They came together for union and we experience immediately the presence of a new life before manifest in none of them.

It may be the new great revival is not to begin in a revival of preaching or of praying but in a concerted movement towards union for which our Lord Christ prayed and which he is ready to bless.

Boston.

JAMES L. BARTON.

Christian News from Everywhere

When Hawaii became part of the United States the Anglican Church there was transferred to the Protestant Episcopal Church of this country, and a like process has been effected in British Honduras in what is now known as "the canal zone," where we are in authority as a nation.

Andrew Carnegie has given \$25,000 to Doane College, Crete, Neb., for a new science hall on condition that an equal amount be raised to increase the endowment for that department. The college has already raised \$20,000 toward the new chapel and conservatory of music, only half the amount required to complete the structure. It must now raise \$45,000 to secure both these greatly needed buildings.

It having been suggested by some Anglicans that if the present Ministry passes an educational act traversing their conscientious convictions they will imitate Nonconformist resistance to the present Education Act and try "passive resistance," the Archbishop of Canterbury puts himself on record as saying, "In no circumstances within the range of practical possibilities could such action on our part be justifiable." He holds that strenuous perseverance in getting the dreaded coming law mended will be the only proper course.

Mrs. Humphry Ward, the famous novelist, is becoming the patron saint of the children of the poor in London. Under her leadership play centers were established during the last year in various parts of the city. A fund of \$4,000 a year for two years was provided, a superintendent appointed for each center, to which about six hundred children were attached; toys, tools and materials were procured and several thousand children enjoyed themselves two or three evenings each week. Mrs. Ward says that 100 such centers could be established for 100,000 boys and girls at an annual cost of \$100,000 a year. This would open a new world for the slum children, whose only playground is the cheerless and demoralizing alleys attached to their crowded dwelling places.

Reports from India have indicated the profound effect on the natives of Japan's victory over Russia; and it has been said that Indian youth hereafter, in considerable numbers, instead of going to the colleges in India founded by the English or to Oxford or Cambridge for their finishing education would go to Japan's institutions of learning. Certain it is that hereafter there is to be far more intercourse between India and Japan than there has been in the past, and proof of it is found in the fact that Rev. Tasuke Harada, pastor of the largest Congregational church in Japan, at Kobe, and Dr. Motuda of St. Paul's College, Tokio, have been invited to the India Y. M. C. A. Union to visit India, and speak at five university centers, on Japan's history and ideals. They will speak from the Christian standpoint.

By the last will and testament of Lord Inverclyde, head of the Cunard Line, recently deceased, \$250,000 are ordered paid to charities which have to do with seamen on this side the water, an even larger sum being left for similar beneficence among English and Scotch seamen's charities. Some of this sum undoubtedly will come to Boston, in view of the Cunard Company's relations to the port; and among those who certainly will be considered by the administrators of the bequest must be the Boston Seaman's Friend Society, with its excellent Bethel on Hanover Street. This society needs some additional funds now to enable it to enlarge its plant and endow it for larger service; and whether it profits by the British shipowner's generosity or not, it should be kept in mind by those who realize the claims of seamen's mission work on the Christian public's generosity.

Seattle has elected a mayor on a municipal ownership of transit facilities platform.

Current Evangelism

Dr. Hillis's Evangelistic Tour
through Berkshire

A Greatheart has always filled Plymouth pulpit. Never was this truer than now. Dr. Hillis has the evangelistic passion that longs to "seek and save the lost." Before congregations which have taxed the utmost capacity of our largest churches in Berkshire the Brooklyn preacher has spoken (twice daily) the evangel of God, beginning March 13 at Great Barrington, the next day at Pittsfield, and ending at Williamstown and Adams March 15. Dr. Hillis came to us not as a lecturer nor as a paid evangelist, but at his own charges and wholly on his voluntary initiative; and he has left a profound impression throughout the county, for the whole countryside was reached from the focal points named. Crowds came in from the surrounding towns, the storm diminishing the attendance a little the last day. It has been an inspirational week, though the net has not been cast, except as powerful influences have been brought to bear upon character to lead it to righteousness. No definite commitments have been asked though the recording angel must have registered some. Dr. Hillis has preached what he calls "straight evangelistic sermons": God's Providences Leading to Repentance, The Great Refusal, Jesus, the Way, the Light, the Door. They have been masterpieces of direct appeal. Earnest preparation was made by the local churches through cottage prayer meetings and union meetings. All denominations participated.

R. DEW. M.

Dr. Pierce at Andover, Mass.

Dr. A. F. Pierce of Brookton has just completed an eight days' mission in the South Church of Andover, Mass. He was ably assisted by Mr. Lewis E. Smith, who is the sweet singer ministering to Boston hospitals. Mr. Smith is one of the few soloists who enter fittingly into this work. Toward forty signed decision cards in the meetings; and Christian lives in a far wider circle were refreshed by the services of the week. At last accounts the meetings were being continued under the leadership of Rev. R. A. MacFadden of Danvers.

As for the leader—it is often said that pastors should act as evangelists. There must be, however, differences of evangelistic ability, and it would be hard to find a pastor of greater power in such effort than Dr. Pierce. All physical advantages are his; his addresses are thoughtful, clear and true; they march on with the steady tramp of conviction and feeling; his methods are resourceful; while throughout the nerve-taxing experiences of protracted meetings the spirit of this pastor-evangelist is hopeful, kind and gentle—a blessing to the church into which it comes. One would not have Dr. Pierce removed from the normal life of the pastorate; but one wishes that he might be able to bring his rare gifts frequently to the help of other churches in New England.

F. R. S.

Professor Hincks of Andover Seminary writes of these meetings:

I was much moved by Dr. Pierce's preaching at the South Church. It was a vivid and urgent presentation of the gospel, characterized by great tenderness and power of adaptation; a faithful yet gracious application of the truth. The language and manner of the preacher were admirable. There was a noticeable absence of some unpleasant features of professional evangelism. I wish that the range of Dr. Pierce's evangelistic work might be widely extended.

Mr. Davidson at Westerly, R. I.

Nearly three continuous weeks of evangelistic services were held by the united churches, under the leadership of Rev. E. E. Davidson,

after a series of union prayer meetings. The evangelist preached strong sermons, used the best methods, impressed all by his earnestness, and reached a large number of young people, while quickening the spiritual life of members. The pastors are continuing the work. The Congregational church received seven at the last communion and the pastor, Rev. G. E. Ladd, has started an inquirers' class for the children.

A.

Dr. Fifield at Oak Park, Ill.

Dr. Fifield has just closed a three weeks' ministry at Third Church, where he has been the instrument of a great spiritual blessing to pastor and people. He is unaccompanied by a singer; he avoids catchy topics and sensational advertisements; he is not denunciatory or fault-finding; and he awakens no antagonism. He believes he has a mission in clearing up doubts and relaying doctrinal and spiritual foundations. He speaks on fundamental topics, such as: The source of spiritual certainty, Prayer, Is a moral life sufficient?

He is a great expositor and a master of illustration. Every metaphor, simile and anecdote not only illuminates but advances thought and clinches argument.

The interest has been cumulative, the audiences the largest in the history of the church and the converts nearly all men. Church and community have had a new vision of Christ and a new call to duty.

A. H. A.

Dr. Belknap in Oklahoma

At Lawton, six churches closed their buildings and united in services under Dr. J. D. Belknap of Syracuse, N. Y. Rev. Oliver B. Loud of the Congregational Church initiated the movement, opening his own house of worship for the meetings. In four days they outgrew this building and were held during the week in the Christian, Methodist or Baptist churches and on Sundays overflowed the Opera House. Churches, pastors, ushers, organists and choirs united to make this the most successful union gospel movement ever held here. The 125 cards signed expressing a desire for a Christian life were distributed among the seven local pastors.

Cleveland Missions

"BEST YET" YEAR

The Congregational City Missionary Society of Cleveland, at its well-attended annual meeting, was able to report all bills paid and each mission stronger than a year before. "We are seven," counting the new and vigorous Lakewood Church, organized just at the close of 1905. New members received numbered 205, on confession fifty-five per cent., less than half the remainder from Congregational churches. The Sunday schools enroll 1,581 and the churches have contributed \$850 for benevolences and \$10,164 for home support, on an expenditure by the society of \$3,146. The net increase of 120, making a total membership of 865, represents exactly sixty-two and one-half per cent. of the increase of the twenty-eight churches of "larger Cleveland," with their 8,000 members. The society raised and expended \$5,350 and served as a valued counselor and friend to churches not on its list.

The Italian Mission, with thirty saloons for neighbors in one-tenth of a square mile, has greatly quickened the zeal of the Catholics, so they are now "twice so much religious than they were." A lot has been secured and a chapel is "ye nexte thyng."

Since Superintendent Swartz resigned Oct. 1, to give full time to the East Church, he has continued to render invaluable service to the society; and Rev. Messrs. C. H. Lemmon of North Church and E. E. Scovill of Denison Avenue, have done especial work. Rev. B. A. Williams, a graduate of Oberlin and Hartford, comes April 1, from a successful pastorate at Burton, O., to take the double work of the superintendency of city missions and the pastorate of the Lakewood Church.

THE SCHAUFFLER MISSIONARY TRAINING
SCHOOL

Founded in 1886 as the Bible Readers' School, becoming later the Bethlehem Bible and Missionary Training School, and after the lamented death of its founder fitly perpetuating his name as The Schaufler Missionary Training School, a worthy and unique institution, which even so accurate a paper as *The Congregationalist*, has twice within a year editorially mentioned as a "Bohemian" school, carries in its changing names the story of its widening scope and its great and attractive possibilities.

Originally for the training of Slavic young women for work among their own people, it long ago broadened its mission to include all races, and has among its present pupils representatives of three nationalities and among its alumnae, of a half-dozen. Of its ninety pupils from the beginning, fifty have completed courses of study and are working among Americans, Bohemians, Poles, Slovaks, Negroes, Indians and "American Highlanders," under commissions of four different denominations. Several are ministers' wives; and one, Rev. Bertha Juengling Harris of Cincinnati, is a well-known and unusually effective preacher and pastor.

Since Dr. Schaufler's death the school has come into closer relations to the Education Society, has a board of prominent business and professional men as trustees, with H. Clark Ford as chairman and Rev. H. F. Swartz as secretary, and is moving vigorously for an endowment of \$50,000. Dr. Bradley of Pilgrim Church is now the president. Through a new course, added at the opening of the current school year, young women are trained to be pastors' secretaries and assistants. More than half the pupils are taking this course, and the demand for such workers is far in advance of the supply.

The school has a comfortable and attractive building, next door to Bethlehem Church, in the heart of a great foreign neighborhood, with incomparable opportunities for direct missionary work along the line of our greatest national problem.

With the unqualified indorsement of local, state and national denominational organizations and a field already interdenominational, with the gracious memory of Dr. Schaufler's far-seeing Christian statesmanship and unflinching devotion, under the vigorous leadership of the present trustees and president, with Mrs. Mary Wooster Mills as principal and Mrs. Schaufler as assistant, the school offers a choice opportunity. It trains not only for missionary visitation, but for a new field of great usefulness thus far under supplied with workers.

J. G. F.

Accessions to Churches

Conf. Tot.	Conf. Tot.
CALIFORNIA	MINNESOTA
Berkeley, First 2 11	Elmore — 9
North 2 13	Northfield 6 17
Los Angeles, East Side 6 20	NEBRASKA
Martinez 2 2	Bruning — 4
Pacific Grove, Mayflower 5 12	Lincoln, First — 13
San Francisco, Bethlehem 9 19	Rokby 16 17
CONNECTICUT	NEW HAMPSHIRE
Ansonia 8 8	Brookline 8 10
Bridgeport, South 4 10	Littleton 4 6
Ellington 3 3	NEW YORK
New Milford 4 7	Brooklyn, Bushwick — 9
Putnam, Second 13 16	Avenue 12 12
Terryville 6 14	Corona, Union 3 5
ILLINOIS	Dunton 32 35
Byron 32 33	Fairport 6 6
Chicago, Forestville 5 5	Phoenix 2 8
Hogers Park 25 45	Port Chester 2 8
Elgin 36 45	Syracuse, Plymouth — 35
Griggsville 13 16	OKLAHOMA
Wheaton, First 5 6	Perkins — 4
IOWA	Ridgeway — 2
Eldora 1 6	Seward 12 12
Lamoille — 9	OREGON
MASSACHUSETTS	Portland, First — 4
Attleboro 5 9	Highland 3 6
Boston, Old South — 5	RHODE ISLAND
Park Street — 12	Chepachet 13 16
Everett, First — 12	Westerly — 7
Hyde Park 14 27	VERMONT
Jamaica Plain, Royiston 20 22	Brookfield, First — 4
Lynn, First — 9	Second — 3
Quincy, Washington Street 10 18	Burlington 7 7
South Boston, Phillips 22 27	Charleston, West 5 7
Springfield, Hope — 13	Montpelier — 5
Worcester, Adams Square 2 10	South Hero — 2
Memorial 4 5	Vergennes — 8
Old South — 4	Westmore — 9
Plymouth — 5	Williamstown 10 10
Pilgrim — 6	OTHER STATES
Piedmont — 4	Menomonic, Wis., First 9 24
MICHIGAN	Dallas, Tex. Central 12 13
Big Rapids, First — 53	Hammond, Ind. 10 11
Three Oaks 4 5	Springfield, O., First 4 5
	Two churches with less than three 3 4

Conf., 448. Total, 904.

Total since Jan. 1, Conf., 1,579; tot., 3,442.

Lenten Services

From the Cross and Its Shadow

(Sunday Mornings)

THE DIVINE COMPASSION ON HUMAN IGNORANCE.

"Father, forgive them, for they know not what they do."

THE WAGES OF CONFESSION.

"Today shalt thou be with me in paradise."

THE BALM OF THE SWORD-PIERCED SOUL.

"Behold, thy mother."

THE VOICE FROM THE DEPTHS.

"My God, My God, why hast thou forsaken me?"

THE CRY OF THE HUMAN.

"I thirst."

THE TRIUMPH OF TRUST.

"Father, into thy hands I commend my spirit."

Park Street Church, Bridgeport, Ct.

To the Cross and Its Glory

(Sunday Evenings)

AS WE FORGIVE.

YET WILL NOT I DENY THEE.

TO HIS OWN HOME.

NO MORE FORSAKEN.

HEARTS' LONGINGS.

IN THE COVERT OF HIS PRESENCE.

DR. GERALD H. BEARD.

Jesus as Our Saviour

(Vespers)

JESUS AS A TEACHER—the Saviour of the mind.

JESUS AS A HEALER—the Saviour of the body.

JESUS AS A LEADER—the Saviour of the social life.

JESUS AS A FRIEND—the Saviour of the individual.

Children's Classes

THE BATTLE OF LIFE.

HOW TO WIN.

THE TRUSTY ALLY.

ARMOR, WEAPONS, FOOD.

TRUE CHIVALRY.

THE NOBLE ARMY.

KNIGHTS OF THE KING'S TABLE.

The afternoon class works with blank books and pictures. The evening classes are conversational, about the study fire.

REV. ALBERT W. HITCHCOCK.

Central Church, Worcester, Mass.

Glimpses of the Kingdom through Familiar Parables

EVERYDAY CONDITIONS OF THE KINGDOM—The Wheat and the Tares.

THE TRANSFORMING POWER OF THE KINGDOM—The Leaven in the Meal.

THE VALUE OF PERSONALITY IN THE KINGDOM—The Lost Sheep.

THE FESTAL CHARACTERISTICS OF THE KINGDOM—The Marriage Feast.

THE PERSONAL OBLIGATIONS OF THE KINGDOM—The Good Samaritan.

THE INTENSE HUMANITY OF THE KINGDOM—The Two Debtors.

THE FATHER-LOVE OF THE KINGDOM—The Prodigal Son.

Franklin, N. H.

REV. DAVID P. HATCH.

The Gospel in Art

Midweek Lectures

The Nativity (Burne-Jones), Gospel of the Human Life of God;

Holy Family (Murillo), Gospel of Human Love;

Sir Galahad (Watts), Gospel of Goodness;

The Light of the World (Hunt), Gospel of Patience;

Christ on the Cross (Munkacsy), Gospel of Forgiveness;

The Transfiguration (Raphael), Gospel of the Transfigured Life.

These will be illustrated in fac-simile.

Special liturgical service adopted for permanent use during Lent.

Rochester, Vt.

REV. H. W. HILDRETH.

The Completeness of Christ's Ministry

I am the Door—The Entrance to Life.

I am the Vine—The Strengthening of Life.

I am the Light of the World—The Guidance of Life.

I am the Bread of Life—The Sustenance of Life.

I am the Way, the Truth and the Life—The Development of Life.

I am the Good Shepherd—The Atonement in Life.

I am the Resurrection and the Life—The Resurrection in Life.

Clinton, Mass.

DR. W. W. JORDAN.

Witnesses of God

The Soul's Silence (Preparatory Service).

The Witness in the Heart of Man.

In the Natural World.

In the Facts of Life.

In the World Religions.

In the Holy Scriptures.

In the Living Christ.

REV. DAVID BAINES-GRIFFITHS.

Edgehill Church, New York City.

Sunshine and Shade in Springfield, Mass.

Hope's Thirtieth Anniversary

This has just been celebrated. March 15 was the date of organization, but the principal services were held on the previous Sunday. Dr. S. H. Woodrow, whose pastorate covers the last quarter of the period, preached the anniversary sermon. The Sunday school session was marked by special features, including the presentation of a purse to Miss C. M. Stebbins, treasurer of the school for twenty-eight years. At the communion service, thirteen new members were received, making the present membership 872. In the thirty years, 1,765 names have been enrolled, and the Sunday school has ministered to a procession of over 3,000. The church has raised \$150,000 for benevolence and nearly twice as much for home expenses.

The evening service was fraternal, five other churches sharing. Rev. Messrs. R. S. Underwood and N. M. Hall, of *Olivet* and *North*, conducted the devotional exercises. Addresses of greeting were brought by the pastors of Hope's three children, *Eastern Avenue*, *Emmanuel* and *Park*. Rev. T. W. Davison, Dr. O. W. Means and Rev. J. L. Kilbon; and

by Dr. W. G. Ballantine of the Y. M. C. A. Training School, founded by Dr. David Allen Reed while pastor. Thursday evening was to be devoted to reminiscences, but a storm caused a postponement, and on Friday there was a supper, social and concert.

Hope Church grew from a Sunday school started on the hill in 1865 by members of the *South Church*. Outgrowing private houses, a barn was transformed for its use. Then a \$3,500 chapel was built, in which preaching services also were held. Four years later the church was organized, and on the day of its recognition by council Rev. C. L. Morgan was ordained pastor. That year the building was moved to the present location, but was soon outgrown. The present commodious edifice was dedicated in 1883. Following Dr. Morgan, Rev. D. A. Reed was ordained in 1881, and his brother Orville was associate pastor from 1885 to 1888. Rev. R. W. Brokaw was pastor from 1888 for ten years, the first year in partnership with Dr. Reed.

Olivet

This church mourns the loss of its pastor *emeritus*, Rev. Luther H. Cone, who died of pneumonia, March 10, at New Haven, Ct., where he had resided with a sister since laying down the active pastorate

in 1898. Born in Bristol, Ct., and a graduate of Yale College and Union Seminary, his entire ministry was devoted to three churches within the ancient limits of Springfield. Ordained in 1855, he spent two years at Indian Orchard and ten with the Third Church of Chicopee. He then came to *Olivet* for a service of thirty-one years, ended only by increasing infirmities when past threescore and ten. During this long pastorate he filled a prominent place in the religious life of the city, and the church, though not most advantageously located, made a large growth and held it almost to the end of his service.

Olivet adopted suitable resolutions on Sunday concerning his death, and the next day a large delegation went to New Haven for the funeral service, which was conducted by the pastor, Rev. R. S. Underwood, and Dr. E. A. Reed of Holyoke, the deacons being honorary bearers. A memorial service was held here a week later.

Per contra, a pleasant occasion at *Olivet*, the same week, was a reception to Miss N. B. Baxter, marking the completion of twenty-five years of continuous service as a teacher in the Sunday school, with a jeweled pin and other gifts as testimonials.

Laymen's Night at the Club

The last meeting of the Congregational Club was devoted to annual business and a discussion by laymen of the general topic, *The Layman and the Church*. Rev. Newton M. Hall of Springfield is the new president. M. E. Daniels of Northampton, H. K. Hyde of Ware and C. H. Barrows of Springfield presented papers on *The Layman's responsibility for the tone of the Church*, *His denominational consciousness*, and *Social service as an expression of religious devotion*. LONG.

Dr. Baker Threescore and Ten

"Seventy years young" was the unanimous verdict of the host of friends who gathered in the Williston Parish House, Portland (Me.), to extend congratulations to Dr. Smith Baker on his recent birthday. It was a real "surprise party" to him, and the universal tributes of praise and gratitude but slightly indicated the esteem felt for him by the whole city.

Over 300 members of the Sunday school formed in a procession headed by the primary department and marched into the parlor where Dr. Baker awaited them, each handing him a flower in passing. Touched by the beautiful token he started to kiss each one, but discovering that this would become embarrassing, desisted. A general reception followed.

After refreshments the company adjourned to the Sunday school rooms where more formal exercises were held. No set speeches had been prepared, but in the words of the presiding officer, "every one was on tap." It was a rather heavy dose of ministerial wit and eloquence but the audience took it heroically, evidently realizing that not even seventeen brother ministers could do justice to Dr. Baker's personality and work. The speakers included most of the Portland clergymen with a few from neighboring churches, and the experience out of which they spoke varied from the fifty-year friendship of Rev. Francis Southworth (himself eighty-one years old) to the brief acquaintance of a new comer, whose acceptance of a call to a Portland church had been due in part to the fact that Dr. Baker was there. But all testified to the large heart, generous sympathy and unchanging youthfulness, as well as the enviable mental powers of this preacher, pastor and friend. As a token of loyal affection from the parish, a purse of \$70 was given him—a dollar for every year that his parishioners wanted him to live and labor for them.

Dr. Baker's reply breathed throughout sincere gratitude and earnest desire for a more effective ministry. Never yet had he preached the sermon he longed to give; and he was honestly amazed that people could be so touched by his work. But such appreciation convinced him that the minister's life was most delightful of any and if he had a hundred lives to live, they should all be given to the ministry. In thanking his people for their loyalty he spoke of one thing which distinguished this church—the fact that in his parish calls he never heard an unkind thing said of a fellow-parishioner.

In conversation, Dr. Baker alluded to the curious uncertainty that exists as to the place of his birth. His father's farm was on the boundary line between Bowdoin and Litchfield, Me. "I may be—said he—in the position of the man who said that Rochester and Buffalo had a dispute as to the place of his birth—each city was sure it was in the other." Bowdoin and Litchfield, however, both claim Dr. Baker and with equal pride the state claims him as a son.

C. M. G.

Among the Seminaries

Bangor

Bangor Seminary is happy this year in its large increase of attendance—a 65 per cent. gain in three years; in its new professors, Lyman and Moulton, who more than fulfill the high expectations concerning them; but particularly in this list of supplemental lectures just completed:

George Shepard Lecturer on Preaching, Rev. Amory H. Bradford, D. D., of Montclair, N. J.; Enoch Pond Lecturer on Applied Christianity, Pres. Edward D. Eaton, D. D., lately of Beloit College, pastor of North Church, St. Johnsbury; Samuel Harris Lecturer on Literature and Life, Rev. Philip S. Moxom, D. D., pastor of South Church, Springfield, Mass. Mr. Moxom was asked to deliver these lectures two years ago but has been prevented from various causes until the present year. He is an eminent literary critic, an authority on the poetry of Robert Browning, and was at one time one of the Lowell lecturers in Boston.

A spring conference of Maine pastors, when all ordinary seminary exercises will be suspended, will bring all these lecturers together, with other supplemental features.

Rev. Henry L. Griffin was appointed for the Enoch Pond course, but Mr. Griffin having accepted the invitation of the First Church to fill the place of the pastor, Dr. Cutler, during his extended absence in Europe, will be unable to give the lectures this year. He has in preparation a far more extended course on the subject of Comparative Religion and Missions than is usually given on this lectureship, which he will probably deliver in the fall. M. A. H.

Hartford

Prof. C. S. Beardslee is seriously ill from overwork and his physicians have ordered him to the Bahamas, where he will rest for the remainder of the season.

Prof. L. B. Paton has been invited by the united religious organizations in Michigan University to deliver a series of lectures on the Religion of Israel, which is an indication of the increasing desire in the college for scholarly Bible study. Prof. W. S. Pratt, in addition to his numerous engagements, is giving a weekly lecture in the Institute of Musical Art, New York City. Thus is the seminary reaching out in real university extension work.

Professors Jacobus and Nourse are hard at work on The Standard Bible Dictionary which they are editing with the assistance of Professor Zenos of McCormick. The book promises to supply a real need of a single-volume Bible dictionary, compact and scholarly, thoroughly reliable, yet up-to-date. A novel feature of the midwinter meeting of the trustees was a luncheon at the Hartford Club, where trustees and faculty met.

That the seminary is catholic and cosmopolitan in its work is shown by recent speakers who have addressed the students. These include Dr. C. M. Sheldon, Dr. C. A. Dinsmore, Principal R. A. Falconer of the Presbyterian College, Halifax, and Miss Emma Van Norden, a leader in the Salvation Army work in France. The missionary spirit is thoroughly alive.

Prof. A. B. Bassett and twenty-five students represented the seminary at the Student Volunteer Convention at Nashville.

Professor Bassett has been engaged as stated supply at Park Church, Hartford, during the year's leave of absence of the pastor, Rev. W. W. Ranney. T. C. E.

The John S. Welles Fellowship has been awarded to Mr. William Hoyt Worrell of Toledo, O., a Senior. He is a graduate of Michigan University and had pursued graduate studies there and at the University of Berlin before entering the seminary. He intends continuing his study of Old Testament subjects in Leipzig. B.

Yale

The Lyman Beecher Lectures by Rev. Charles R. Brown were followed with close interest by students, faculty and visitors. The effect was to arouse new enthusiasm in the study of modern social conditions and a determination to apply the gospel message to them. Mr. Brown held several informal conferences with the students after the lectures, in which were brought out many of his own experiences in dealing with social conditions, as well as his methods of administering his church and Sunday school. The faculty of the Divinity School gave a public reception for him in the Trowbridge Library.

The eighth annual banquet of the students and faculty was held at the Y. M. C. A. Café, Feb. 22. Toasts followed the general line of theological patriotism. W. A. E.

Atlanta

In the South theological seminaries were last of all the professional schools to be established; and they are still few. Our own is the only one for the white churches of any denomination in the great states of Georgia, Florida and Alabama. It is the only Congregational seminary for whites in the entire Southland. The recent happy result of the General Council in Dayton will add more than one thousand churches to its field.

Several changes have taken place in the faculty during the year, but the work moves forward unimpeded. The thirty-one students enrolled represent seven denominations. More could have been received. The passing years prove the wisdom of the founders in establishing the school in this, the most progressive city of the South. It was an adage in days of old, "All roads lead to Rome." It is equally true that in the South, "All roads lead to Atlanta."

Passing pilgrims from the North are gladly welcomed, and seldom fail to give a word of cheer as they see our pressing need and boundless opportunities. Dr. and Mrs. Broad have been with us a month or more. Their ministry to the churches and the seminary has brought new inspiration and blessing. Dr. Dawson has been holding a series of evangelistic meetings in the city. Dr. Torrey will come to Atlanta to spend May. E. L. H.

Oberlin

Dr. Marcus Dods, United Free Church professor of New Testament Theology, Edinburgh, will lecture on the Haskell foundation next year, when the funds for this lectureship first become available. The seminary is rejoicing over the fact that Dr. Dods has consented to come to this country as the first lecturer upon this foundation. His subject for the course will probably be Pauline Theology in Relation to Current Jewish Thought.

The Haskell lectureship was established through the gift of \$20,000 from the late Mrs. Caroline E. Haskell of Chicago, who founded also the Barrows lectureship for India and Japan in Chicago University; and was designated for the general purpose of lectures in the field of Oriental Literature in Relation to the Bible and Christian Teaching.

Through the generosity of Miss Anne Walworth, lately deceased, in Cleveland, O., the Slavic department is put on a firm footing and will be able to meet more adequately the needs of the constantly growing Slavic populations in our industrial centers, by providing thoroughly trained Christian teachers and ministers. The gift amounts to \$85,000, of which \$10,000 is a bequest.

Edgar J. Banks, Ph. D., field director of the Chicago University Babylonian Expedition, is expected to deliver two lectures in April, on these subjects: The Oldest City in the World and The Arabs of the Desert.

Prof. G. F. Wright, who has recently returned from an extended trip through England, Central Europe and Egypt, has been lecturing on the geo-

logical, archaeological and social conditions of these countries.

The total enrollment for the second semester is 55, a slight increase over last year. The Senior class is unusually large. The total enrollment in the entire college is 1,708 against 1,655 last year.

The college has recently received \$10,000 from Mr. D. Willis James, who gave so generously toward the erection of the Martyrs' Memorial Arch in Oberlin. This gift will be counted toward the Half-Million Fund to be completed by July 1, and toward meeting the conditions of Andrew Carnegie's offer of \$125,000 for a new library building. Oberlin sent forty students to the Student Volunteer Convention at Nashville, eighteen of whom were from the seminary.

The Oberlin Y. M. C. A. is growing rapidly. The total membership this year is 480, against 412 last year. Two hundred and fifty men are actively engaged on the various committees; 320 in regular Bible study in graded classes. The association has organized 150 boys into clubs, with religious, social and athletic features. Two hundred people are reached weekly by religious services held in the vicinity by students.

A movement is on foot to raise \$100,000 to erect a Men's Building in Oberlin to be the center of all the interests of the men of the institution. Part of this sum has already been secured. W. F. B.

Worcester and Leicester

A NEW PASTOR INSTALLED

It was a happy occasion at Pilgrim Church, Worcester, March 8, when Rev. Clifton H. Mix was examined, unanimously approved by council and installed as pastor. The council included the thirty-one churches of Worcester Central Conference and a large number of individuals.

The call of the church was unanimous and by the largest vote it ever cast on a like occasion. The statement of the pastor-elect was less theological and more practical than is common and gave the impression that the candidate was a man of heart as well as head. His experiences showed him a man of strong evangelistic gifts from his early student days. Five years previous to his college course were spent in active Y. M. C. A. work. During his course at Syracuse University he led in a strong revival movement. Questions were few and indorsement hearty. Dr. Francis J. Van Horn was the genial moderator. The evening service partook of the nature of a reunion, fellowship meeting and occasion of felicitations. In place of the usual sermon were three addresses on The Pastor as a Leader; as a Man; as a Preacher.

AN EARLY PASTOR HONORED

Leicester, Mass., devoted March 4 to services in honor of Dr. John Nelson, sixty years pastor here, of whom the present beautiful stone edifice stands as a memorial. This church was organized in 1719, the same year as the First Church in Worcester. Dr.

Does your baking powder contain alum? Look upon the label. Use only a powder whose label shows it to be made with cream of tartar.

NOTE.—Safety lies in buying only the Royal Baking Powder, which is the best cream of tartar baking powder that can be had.

Nelson, the sixth pastor, was ordained and installed in 1812. At his death there had been but two other Congregational pastors as long, and one was that of his classmate and life-long friend, Dr. Richard S. Storrs, Senior, of Braintree. Rev. A. H. Coolidge followed with a pastorate of thirty-seven years, fourteen of which he was associate pastor with Dr. Nelson. He still lives in Worcester, but in feeble health.

Dr. Nelson was a student in Williams College in the days of the haystack prayer meeting and was actively associated with the American Board from its organization. He brought his bride to Leicester two months after his installation. She was a remarkably gifted woman, progressively active in all church work. When she read the account of Robert Raikes's Sunday school in England she immediately organized Sunday schools in her town, riding on horseback to the various schoolhouses to conduct the services.

The memorial sermon was preached by the pastor, Rev. J. B. Thrall. The service was conducted in the style of a century ago. The hymns sung were used at Dr. Nelson's installation. The evening service was reminiscent. Among the speakers was Hon. Charles A. Denny, one of the three Sunday school superintendents whose united terms of service covered sixty-eight years. E. W. P.

Closing Pastorates

IN WASHINGTON

John D. Jones of Dayton, Wn., resigned, after nearly six years' splendid service, during which a

"THE TIN CAN AGE"

A Famous Food Expert Says This Will Be Known as The Tin Can Age.

Recent investigation of food products in connection with the popular demand for a national pure food law has resulted in some astonishing revelations regarding the extent to which American people consume canned goods. It led one of our famous food experts to declare that this would be known as "the tin can age."

A "Tin Can Age" calls for a "tin can stomach." Have you got one? Very few people have. And yet they go right on eating canned foods when there are plenty of wholesome, natural foods to be had for the asking.

There are good foods and harmful foods, in cans and out of cans. Ever stop to ask how much nutriment you were getting—whether the food was pure, clean or wholesome? Chemists are finding boric acid and saltpeter in meats, copperas in peas, formaldehyde in milk, alum in bread and pancakes, salicylic acid in jellies, benzoic acid in catsup, sodium sulphite in syrup, pulverized almond shells, cocoa shells and ground olive stones in pepper and spices, pipe clay in chocolate, iocene in sausage, glucose and coal tar dyes and sulphites in hundreds of jams, jellies and preserves.

And how are we to protect our stomachs and preserve our health in "the tin can age," when so many foods are adulterated, or colored with coal tar dyes, or mixed with poisonous "preservatives"? The problem is a very simple one for those who know shredded wheat biscuit—the cleanest, purest and most nutritious food in the world—made of the best white wheat that grows, cleaned, steam-cooked, drawn into fine porous shreds and baked.

Shredded Wheat Biscuit is not "treated" or "flavored" with anything. It is the wheat and nothing but the wheat—nothing added and nothing taken away—not touched by chemicals or human hands. Delicious for breakfast with hot or cold milk or cream, or for any meal in combination with fruits or vegetables. Our new cook-book is sent free. Natural Food Company, Niagara Falls, N. Y.

new church building was erected, the church brought to self-support and the business men of the community enlisted to a remarkable degree in the church, which was famous, also, for its excellent choir and its strong ladies' society.

Rev. Horace P. James, D.D., of North Yakima Wn., closed a four years' pastorate, during which 89 members were added, the families increased from 60 to 140, a parsonage provided, the church brought to self-support and its income doubled. Dr. James is a trustee of Whitman College, has been for sixteen years state registrar, is a member of the home missionary committee, and is one of the most aggressive forces for Congregationalism in the state. He resigns his church on account of temporary ill health and for rest. The church presented him with \$140 in gold. A. R.

Temperance

Local elections in Vermont show decided gains for local option settlement of the saloon issue.

Buffalo's reform mayor has forced the local brewers' association to agree to shut up 100 saloons of a notorious character. Their beer supply will be shut off since the National Brewers' Association will co-operate.

Secretary of State Root, arguing before the House Committee on Foreign Affairs recently, in behalf of more sensible and worthy treatment of our consular service, frankly admitted that graft and drunkenness can only be eliminated from it by giving to the department adequate inspection service.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 26, 10.30 A. M. Subject, A Minister's Studies; speakers, Rev. Messrs. Daniel Evans and W. L. Anderson.

MINISTERS' UNION, Clinton, Mass., Unitarian Church, March 27, 10.30 A. M. Speakers, Rev. Messrs. W. L. Anderson and William Ashmore.

WOMAN'S BOARD OF MISSIONS PRAYER MEETING, Pilgrim Hall, 11 A. M., every Friday.

SATURDAY BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Dr. W. T. McEveen, leader.

SPRING STATE MEETINGS

Additions and changes should be sent promptly.

Missouri,	De Soto,	May 1-3
Kansas,	Topeka,	May 8-11
Massachusetts,	Worcester,	May 15-17

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ALCOTT—In Roxford, Mass., March 12, William Davis, only son of Rev. W. F. and Mrs. L. R. Alcott, aged 20.

LULL—In Windsor, Vt., Jan. 19, Deacon Sumner Thomas Lull, aged 63 yrs. For thirty-two years he served the Old South Congregational Church of Windsor, Vt., as deacon most faithfully and efficiently, and the church wishes to express through *The Congregationalist* its appreciation of his long and valued service.

WHITING—In North Brookfield, Mass., March 6, Mrs. Abbie Johnson Whiting, niece of Rev. Lyman Whiting, D. D., of East Charlemont. She is also survived by one sister, Mrs. Sarah R. Jenks of North Brookfield.

MRS. SAMUEL I. M. MERWIN

Mrs. Arethusa Salisbury, widow of the late Rev. Samuel I. Merwin of New Haven, Ct., died in Pasadena, Cal., Jan. 13, at the home of her son, Duncan Merwin. A long life of usefulness has thus closed on earth, to open up into future service in the heavenly places.

Mrs. Merwin's early years were devoted to teaching in Northampton, Mass. These were followed by several years of faithful ministries as a pastor's wife, and in the latter years her Christian activities still found a field in the home church at New Haven. She made home happy and, as one member of the circle has remarked, "was a source of constant cheer and comfort in the home."

The remains, sent from Pasadena, arrived in New Haven Jan. 21, her eighty-second birthday. On the following day a simple service was held at the home of her daughter, Miss Merwin, on Trumbull Street, in which her former and beloved pastor, Dr. Munger, assisted, and she was laid to rest in the family burial lot at Green Street Cemetery.

PIMPLES AND BLACKHEADS

Are Caused by Clogging of the Pores or Mouths of the Sebaceous Glands with Sebum or Oily Matter

The plug of sebum in the center of the pimple is called a blackhead, grub or comedone. Nature will not allow the clogging of the pores to continue long, hence inflammation, pain, swelling and redness; later pus or matter forms, breaks or is opened, the plug comes out and the pore is once more free. Treatment: Gently smear the face with Cuticura Ointment, the great Skin Cure, but do not rub. Wash off the Ointment in five minutes with Cuticura Soap and hot water and bathe freely for some minutes. Repeat this treatment morning and evening. At other times use Cuticura Soap for bathing the face as often as agreeable.

All Run Down

In the spring—that is the condition of thousands whose systems have not thrown off the impurities accumulated during the winter—blood humors that are now causing pimples, boils and other eruptions, loss of appetite, bilious turns, indigestion, and other stomach troubles, dull headaches and weak, tired, languid feelings.

Hood's Sarsaparilla removes all these humors, cures all these troubles; renovates, strengthens and tones the whole system. This is the testimony of thousands annually.

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Lives that Last

(Y. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

Topic, April 1-7. Lives that Endure. Matt. 7: 24, 25; 1 Cor. 3: 10-15; Eph. 2: 19-22; 1 Tim. 6: 17-19; 2 Tim. 2: 14-19.

The test of endurance. Will it last? How will it wear? How often such questions are asked in trade. The buyers want a fabric that will not disappoint them by proving flimsy when it looks durable. We have a right to ask the same question regarding human lives. When we are making friends we want to know if they will stand by us through thick and thin and so conform to this definition of a friend which a little boy gave not long ago. "A friend is one who knows you through and through and loves you just the same." An enduring life is one that meets the requirements of worthy living, that is really alive and does not simply exist, that acquires more life and power as it ages so that the owner of it can respond as did Edward Beecher when some one told him he ought to live forever, "I expect to."

Why we want such lives. Not that one hundred years hence people will build statues and make orations in honor of us but that we may here and now realize our highest possibilities. The persons whose careers are brought freshly to public attention every year, like Washington, Lincoln, Moody, or the persons commemorated now and then, like Mrs. Browning and Emerson, are those who lived in the spiritual realm, who used their talents to enrich others.

The way to get the right kind of immortality. First, by putting as much into each day as we can. Substantial intellectual acquisitions, vigorous grapplings with our tasks, the storing away in memory of the choicest bits of literature, the opening of the chamber of the spirit to every wholesome uplifting influence—all these things give solidity to life; in the

GRAND TO LIVE

And the Last Laugh is Always the Best.

"Six months ago I would have laughed at the idea that there could be anything better for a table beverage than coffee," writes an Ohio woman—"now I laugh to know there is."

"Since childhood I drank coffee as freely as any other member of the family. The result was a puny, sickly girl, and as I grew into womanhood I did not gain in health, but was afflicted with heart trouble, a weak and disordered stomach, wrecked nerves and a general breaking down, till last winter at the age of 38 I seemed to be on the verge of consumption. My friends greeted me with 'How bad you look! What a terrible color!' and this was not very comforting."

The doctors and patent medicines did me absolutely no good. I was thoroughly discouraged.

"Then I gave up coffee and commenced Postum Food Coffee. At first I didn't like it, but after a few trials and following the directions exactly, it was grand. It was refreshing and satisfying. In a couple of weeks I noticed a great change. I became stronger, my brain grew clearer, I was not troubled with forgetfulness as in coffee times, my power of endurance was more than doubled. The heart trouble and indigestion disappeared and my nerves became steady and strong."

"I began to take an interest in things about me. Housework and home-making became a pleasure. My friends have marveled at the change, and when they inquire what brought it about I answer, 'Postum Food Coffee, and nothing else in the world.' Name given by Postum Co., Battle Creek, Mich."

There's a reason. Read the little book, "The Road to Wellville," in packages.

second place, enter into the life of others. If you are a part of all the lives that ever have come close to yours, so in turn you may immortalize yourself in lives which you touch day by day, becoming in a way essential to them, supporters of their faith, silent but powerful monitors with regard to their conduct. By thus practically giving away our lives without thought of what we shall get back, we incorporate that which is best in us into our comrade, our classmate, our neighbor, and thus our influence is multiplied and perpetuated.

In the third place, make an alliance with the Eternal. "Thou remainest," said the Psalmist at a moment when he was keenly conscious of the frailty and transitoriness of all things human. We echo that cry whenever sickness smites us or our dear ones, or something occurs to remind us that at the best we shall not be here on the earth so very much longer. But one who leagues himself with the Eternal God once for all manifested to us in Jesus Christ, has the sure guaranty that he will not die like a dog in the ditch. No human being is so thoroughly alive as Jesus. He shares with us his own immortal life. But he cannot confer it on us till we want it and rise to an appreciation of what it means and what it ought to do in the way of cleansing our life and making it humble, plastic and pure.

One historical example. Not to cite any of the conspicuous Christian heroes, let me speak of a woman who when alive was known to but a few, yet who lives today because of her embodiment of a beautiful and self-sacrificing womanhood. On the ship that took the first American Board missionaries to India, was the first woman missionary from this country, Harriet Newell, the wife of Samuel Newell, one of the men ordained at Salem in 1812. A fair young bride, she had cast in her lot with her husband, her own heart beating with his in behalf of the heathen nations. Three weeks after landing on the Isle of France she died of quick consumption, her desire to be a messenger of Jesus to the heathen all unfulfilled. But the story of her life as told from lip to lip has taken powerful hold on the hearts and imagination of Christian young people ever since. New England mothers for many years named their daughters Harriet Newell and longed that they should imitate her spirit, if not her precise mission, and so her short life of nineteen years is to be counted among those that have endured and will endure.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 16

Mrs. F. L. Holmes presided. Miss Grover read extracts from a letter recently received from Mrs. Cole of Bitila, and reports were also given from letters received from Miss Ely, Miss McLaren at Van, Miss Bush and Miss Platt at Harpoot.

Miss Graydon of Oahu College, Honolulu, was introduced, and quoted questions often asked as to results of work begun eighty years ago in Hawaii, what compensation appears for all the effort and expenditure of time and money. In addition to the noble work the missionaries are doing, she emphasized the fact that much depends upon the life of American Christians who reside there. Those who are greatly in earnest would like to repeat some of the experiences in the early days of Dr. Titus Coan, when thousands confessed their faith and were baptized. She spoke also of the Kamehameha College, well endowed, with beautiful environment, in contrast to the homes from which some of the students come.

Miss Stanwood gave an account of the Interdenominational Conference of Woman's Boards recently held in Nashville, and Miss Calder graphically reproduced some of the meetings of the Student Volunteer Convention.

Out of Work

It may be that your losing that "job" that was slowly but surely making a machine of you was the best thing that ever happened to you.

You can make as much, or even more, money than your last position paid you, and be independent and your own employer.

We will help you to better things by appointing you our sales representative in your town or community, in charge of the local agency of THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST. As our representative you can work independently yourself and in time employ assistants and cover a larger territory as a general agent.

The commission on each renewal and each new subscription is the same. You can work up a business better for your future than the "job" you were lucky enough to lose.

Three classes of distributive prizes every month: for Beginners, for Previous Non-Contestants and Free-for-All—bring extra money every month. There are no cheap clubs or tawdry premiums. You sell two valued periodicals at attractive subscription prices. The occupation is one of dignity, pleasure, profit.

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If you ever buy any books, you cannot afford to be without the new Pilgrim Press Catalogue, which quotes low prices on all the popular books, religious and secular. Send a stamp and get one at the Congregational Bookstore, either at Boston or Chicago.

Greater New York

New Pastor Installed at Flushing

A large representative council gathered at the beautiful Flushing church last week to install Rev. C. Rexford Raymond, who succeeds, after too long an interval, Rev. Albert P. Fitch, now in Boston. The Flushing church has made no mistake in its new minister, and the high standard of preaching established by Dr. John Abbott French and maintained by Mr. Fitch will be continued by Mr. Raymond, who at once establishes the fact that he has thought his way through to his present theological convictions and can present them in clear and logical order. With a liberal spirit, the pastor-elect read a conservative statement, grouping his positions under three divisions, belief in God, belief in man, and belief in the kingdom coming. The paper was so adequate that, though it contained no reference to polity, missions, sacraments, or social problems, not a single question was asked by the council. Dr. Nehemiah Boynton was moderator, which means that things moved with accelerated speed in an electric atmosphere. The council did not even go into private session and the entire proceedings occupied scarcely an hour. It showed that the time has come when it is no longer necessary for a council to occupy more than half a day, and that five o'clock is early enough to call busy ministers and laymen together for functions with practically foregone conclusions.

Dr. Waters preached the sermon, Dr. French offered the installing prayer, Dr. Jefferson charged the pastor and Mr. Fitch instructed the people. Dr. Boynton gave the right hand of fellowship. Mr. Raymond was born in Erie County, New York. The son of a doctor, he graduated from Oberlin in 1895 and became instructor of Greek and English at Berea College. Returning to Oberlin, he graduated as B. D., and after ordination went back to Berea as director of extension work and professor of English Bible and oratory, besides preaching a great deal in mountain districts, preparing sermons on horseback. In 1903 he went to the church at Bellevue, O., from which successful pastorate he has been called to Flushing.

TOOTHsome SALADS

Promote Health and Please Palate.

A lover of good living writes from Chicago: "The favorite salads of my family," he says, "are prepared with Grape-Nuts, according to your recipes. We regard them as unapproachable. We are also fond of Grape-Nuts with cream as a breakfast food, and use it daily."

"I was a great sufferer for years," he continues, "from stomach trouble, which gave rise to painful headaches, and I was at last completely prostrated and bedridden with ulceration of the stomach and bowels. I suffered untold agonies while the doctors were trying to cure my ailment with medicines."

"I could retain nothing on my stomach but an occasional sip of cold water, or a teaspoonful of olive oil, and at last even these could not be kept down. The doctors then gave me up—said there was no hope for me."

"In this strait my good angel induced me to try Grape-Nuts food, and it may sound ludicrous to say of the initial experiment that the sensation was simply 'heavenly,' but nothing milder than that will express it."

"My recovery was rapid and in a very few days I was up and about, and in a few weeks was a perfectly well man again. And it was all the work of the Grape-Nuts food, for, as I have said, the doctors had ceased to give me medicine, considering my case hopeless."

"Since then Grape-Nuts has been, and always shall be a staple article of diet with us." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in packages.

Brooklyn Interests

Rev. Dr. S. Parkes Cadman of Central Church has been invited to preach the baccalaureate sermon at Columbia University next June. His predecessor last year was Rev. Dr. George A. Gordon of Boston. Dr. Cadman has also been asked to take the position of special preacher at Chicago University.

The Brooklyn Hills Church dedication finished with accumulated enthusiasm after ten days' special services, during which its various debts were steadily raised. On the last Sunday Dr. Cadman preached, and prior to the sermon raised the remaining balance of about \$600. This leaves the new plant, valued at \$25,000 to \$30,000, free of all incumbrance save the loan-without-interest to the Church Building Society, payable at the rate of \$250 annually for ten years. With this very light burden, Rev. Thomas Williams can now push forward into the large work which awaits the church.

Rev. Charles C. Creegan's splendid energy in connection with the American Board's campaign in this vicinity has been sadly interrupted by the death of his oldest son. Sympathy has been expressed from all directions to the secretary, who has earned the high esteem of all his brethren.

Church Birth-Rate Rising

Real estate developments are so rapid and populations move so swiftly in Brooklyn and the Bronx that the establishment of churches has become a hastened process. Born more often and more quickly, greater care than ever is needed that infant movements may remain lusty and grow to strong maturity. Secretary Shelton of the Extension Society, having sent out a young man to gather a congregation and find a meeting place in the Yale Park and Sloocum Park districts beyond Flatbush, Brooklyn, responded to an invitation only four weeks later, and went out to preach. To the surprise of the Extension Society, he found a church organized, trustees and deacons elected, a pastor called, a meeting arranged to authorize the purchase of four lots, and a request for Mr. Shelton to ask the extension directors for a chapel loan, so that at once the people might have a house of worship. This is indeed rapid transit of church business. The new church is known as King's Highway Congregational, and the pastor, not yet ordained, is William Whiting, a younger brother of John C. Whiting, the hustling pastor of Claremont Park Church, Bronx.

A National Children's Day to Include Adults

Children's Days with white frocks, pretty music and aesthetic environment, are insufficient to secure children a hearing. It remains for adults to fight for every privilege and right that belongs to each child of the community, with or without the consent of its parents. The National Child Labor Committee has started the movement for a National Day when all churches and other associations that seek righteousness shall combine to make the cry of the children so loud that the deaf shall hear, and to abolish a slavery worse and far more hypocritical than that of the Negro. Bishop Greer, Rabbi Silverman, Cardinal Gibbons, President Eliot, Hon. Grover Cleveland, Felix Adler, Clark Howell of Atlanta, Senator Tillman and Graham Taylor are a few of the powerful committee of interests that child-labor employers have to fight. Capital is represented by such railroad presidents as A. J. Cassatt and Samuel Spencer, and union labor by such as Edgar E. Clark. Hardly a public interest of consequence is unrepresented: In fact, one wonders why the problem lingers so long. Parental ignorance and prejudice are hard to move. A mass meeting is soon to be held, at which all denominations of believers in God and brotherly service will be called upon to form a plan for fixing the National Day and making it effective. SYDNEY.

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You can choose the material, too, for we send FREE, with the Fashion Book, as many samples as you wish, selected from our stock of 450 of the prettiest and daintiest fabrics offered for this season.

Our system of fitting from measurements sent us by mail is the result of over 17 years' experience, during which time we have won and kept the confidence of 400,000 women, many of whom were so difficult to fit they had never been entirely satisfied until they ordered from us. That is why we know we can please you.

We positively guarantee to fit you perfectly and give entire satisfaction or promptly refund your money.



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SILK COATS . . .	\$9.75 to \$20
RAIN COATS . . .	\$8.00 to \$20
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Church and Ministerial Record

Calls

ALLEN, MELVIN J., Worthington, Mass., accepts call to Southwick.

BARBER, HENRY A., Andover Sem., to Rye, N. H. Accepts, and is at work.

BROWN, ALBERT R., St. Clair, Minn., to Hutchinson.

CORWIN, CARL H., Sheffield, Ill., to Sedgwick St. Ch., Chicago; also to Anita, Io. Accepts the latter.

DUNNELLS, A. FRED'K, recently of Calvinistic Ch., Fitchburg, Mass., accepts call to Highland Ch., Lowell, and is at work.

GRIESHABER, CHAS. O., Shelby, Mich., to Constantine. Declines, and will remain at Shelby with increased salary.

KILLEN, JOHN T., Hancock, Minn., to Tyler and Barnesville.

KINNEY, GEO. W., Sherman, Mich., to Wayland and Bradley. Accepts.

LINCOLN, HOWARD A., West Newfield, Me., accepts call to Dexter and Garland.

MAGE, ALEX., Montreal, Can., to French Ch., Lowell, Mass. Accepts, and is at work.

MATTSON, BERNARD G., Yankton, S. D., to First Ch., Mansfield, O.

MCCLURE, EDWIN S., Eldon, Io., to Bethlehem Ch., San Francisco, Cal. Accepts.

NEWELL, ARTHUR F., Sayville, N. Y., to Kearney, Neb.

NOBLE, J. W., Free Baptist Ch., Elsie, Mich., to Lewiston. Accepts.

PARKER, LAWRENCE J., Guthrie, Okl., who has been general missionary for Eastern Oklahoma under the H. M. Soc., to enter upon work in north-west Oklahoma under the C. S. S. & P. S. Accepts.

PRATT, ARTHUR P., Chelsea, Mass., accepts call to First Ch., Bellows Falls, Vt.

ROCKWOOD, ARDEN M., to continue another year with Highland Ch., Portland, Ore.

ROGERS, C. J., to Lake Linden, Mich. Accepts.

SCOTT, E. L., to Lake Ann, Mich.

SHEAFF, ROBT L., Plainfield, Vt., to Gorham, N. H. Accepts.

SMITH, J. ARTHUR, Bonesteel, N. D., to Kremmling, Col. Accepts, and is at work.

SPANSWICK, THOS. W., North Branch, Minn., to Clayville, N. Y. Accepts, and is at work.

TURNER, LEONARD A., Plymouth Ch., Oklahoma City, Okl., to serve also Seward. Accepts.

VAUGHAN, LEWIS B., First and Second Chs., Salem, Mich., to Vicksburg. Accepts.

WERT, WM. S., Edmore and Westville, Mich., to Bridgeport. Accepts.

WHITE, P. D., to Freeport, Mich. Accepts.

WILLARD, WALLACE W., Chicago, Ill., accepts call to New England Ch., Aurora, and is at work.

Ordinations and Installations

DWIGHT, CHAS. A. S., i. Second Ch., Winchester, Mass., March 13. Sermon, Rev. D. A. Newton; other parts, Rev. Messrs. F. S. Hunnewell, S. W. Adrians, Joshua Colt and Drs. Dan'l March and S. A. Norton.

RAYMOND, C. REXFORD, i. Flushing, N. Y. Sermon, Rev. N. McG. Waters; other parts, Rev. A. P. Fitch and Drs. Nehemiah Boynton, C. E. Jefferson and J. A. French.

STRAIN, HORACE L., i. Iowa City, Io., March 13. Sermon, Prof. Graham Taylor; other parts, Rev. J. P. Huggett, Pres. J. H. T. Main and Drs. C. A. Moore, G. L. Cady and E. M. Vittum.

Resignations

BAILEY, GEO. H., withdraws resignation at Ferrisburg, Vt.

BAKER, GEO. H., Townshend, Vt., to edit a daily in Aberdeen, S. D.

BARNES, ALICE S. N., Columbus, Mont.

BREEN, S. EDMOND, Second Ch., Danbury, Ct., to take effect May 6.

COOK, E. ALBERT, Big Timber, Mont.

COTE, THOS. G. A., French Ch., Lowell, Mass., after 10 years' service. Becomes pastor emeritus.

DEFOREST, HEMAN P., Woodward Ave. Ch., after 17 years' service.

HOLBROOK, IRA A., chancellorship of Capital Univ., Oklahoma City, Okl.

HULTMAN, JOHN A., First Swedish Ch., Worcester, Mass., after six years' service.

POPE, JOS., Laurel, Mont.

SHAW, EDWIN S., Crookston, Minn., to take effect July 10.

SHEAFF, ROBT L., Plainfield, Vt.

TAYLOR, GEO. E., Pierce, Neb., after more than five years' service.

TEMPLE, WM. H. G., Plymouth Ch., Cleveland, O.

VAUGHAN, LEWIS B., Salem, Mich.

WERT, WM. S., Edmore and Westville, Mich.

Stated Supplies

PARKER, J. HOMER, at Kingfisher, Okl., for six months.

Churches Organized

ORCHARD PRAIRIE, WN., 30 members. Will be yoked with Pleasant Prairie.

WINCHESTER, MASS., Second Ch., org. 13 March.

WAUWATOSA, IO., is prosperous and active, not disbanded, as reported previously. The item should have referred to Wautoma, whose building has been sold to the Lutherans, and the church organization given up.

Continued on page 442.

Notice to Investors

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Established 13 Years



In reply to inquiries regarding our company by persons desiring to open a savings account with us, prominent Merchants, Manufacturers, Clergymen, Physicians and Professional Men in all parts of the country have written to intending investors their experiences with us. These letters have been kindly shown to us and we have been permitted to publish same in booklet which we will send upon request. They should convince any person of our reliability and of the advantages gained by investing their savings with us.

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Rate for tour of May 4 will be \$27.

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RATE from Boston.....\$47

OLD POINT COMFORT only (same dates).....\$28

Descriptive Itineraries, giving full information, will be furnished by GEO. M.

ROBERTS, P. A. N. E. D., 205 Washington Street, Boston.

ADDITIONAL TOURS

LOS ANGELES. April 27. Account Meeting Mystic Shrine. Rate, \$200 from New York.

DENVER. July. Account B. P. O. Elks. Rate to be announced.

SAN FRANCISCO. July. Account Meeting National Educational Association. Rate to be announced.

YELLOWSTONE PARK. July, August, September. Rate to be announced.

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Church and Ministerial Record

(Continued from page 441.)

Union Movements

SEABROOK, N. H.—The five local churches—Baptist, Methodist, Second Advent and two Congregational—united in observing the recent patriotic holiday by a service in the hall of Dearborn Academy. A social dinner provided by the ladies of the various churches was followed by addresses from all the pastors, on the importance of the Church to the community and the religious needs of the town. The sincere fraternity of spirit shown profoundly influenced the religious sentiment of the community.

VALLEY SPRINGS, S. D. Rev. J. A. Derome. As a result of the recent revival, the Free Baptist and Congregational churches have agreed on a temporary plan of union for worship and work, to be tried from March 1 to Dec. 31, with a view to permanency if found satisfactory. While the organization will remain separate, all church and Sunday school services will be held together, using the Baptist building in the morning and the Congregational in the evening, the two ministers sharing the conduct of services.

WESTPORT, CT. Rev. W. P. Landers. Clerical union formed by the ministers of the six Protestant churches to meet bimonthly; union watch-night service held in the Opera House, 200 attending.

Dedications

BELLE PLAINE, IO. Rev. R. S. Osgood. \$15,000 edifice lately dedicated. Exercises included recital on organ given as a memorial to Miss Vinie Read, supper by men's club, sermons by Drs. Douglass, Frisbie and Hodgdon, and a fellowship meeting in which neighboring pastors took part.

BEIVIDERE, ILL. after worshipping seven years in the small Sunday school room, rejoices in completed house of worship, a condition made possible largely through the untiring efforts of Rev. E. L. Benson, who has served the church faithfully five years. Exercises covering a week included social service, fellowship service and an evening devoted to young people. Sermons were by Dr. P. M. Snyder and Rev. W. W. Newell. The local Methodist and Presbyterian pastors also participated.

Anniversaries

BOSTON, MASS. *Shawmut*.—Seventh of the pastorate of Dr. W. T. McElveen, to whom the people tendered a reception at which the chorus sang an original song complimentary to the pastor and his wife, and valuable gifts were presented. A new and successful feature of Shawmut's church life is the Pleasant Sunday Afternoon.

BURLINGTON, IO.—Sixtieth of the pastorate of Dr. William Salter, who observed it with a special sermon.

CALAIS, ME.—Thirtieth of the pastorate of Rev. C. G. McCully, who preached anniversary sermon, and with Mrs. McCully, on the following Thursday, tendered a reception to the congregation.

GREENLAND, N. H.—Fifty-third of the pastorate of Dr. Edward Robie.

NEW HAVEN, CT. *Grand Ave.*—Second of the coming of Dr. I. W. Sneath. 61 members received, and \$17,000 expended on debts, repairs, current expenses and philanthropy.

TORRINGTON, CT. Rev. G. F. Goodenough. The Litchfield North East Conference will celebrate the Mills Centennial next summer with this church, of which Samuel J. Mills's father was pastor over sixty years and of which the son was a member. Among the speakers will be a descendant of Mills's brother, a representative of the American Board and a pastor who has devoted years to the study of Mills's life.

WINDSOR, CT.—Proceedings of 275th anniversary, including addresses and sermons, put in book form. Valuable addition to local church history, for which credit is due the pastor, Rev. Roscoe Nelson.

Material Gain

BENNINGTON CENTER, VT. Rev. Isaac Jennings. Parsonage being rebuilt, at cost of \$7,000, largely contributed by relatives and friends of pastor.

BERKSHIRE, VT. *Second*, Rev. Evarts Kent. Lot purchased and contract let for building new edifice. \$2,300 pledged toward cost.

BERLIN, MASS. Rev. C. O. Parker. Men's supper netted \$40 toward parsonage fund. Congregations increased by new families.

BOISE, IDA. Rev. G. E. Paddock. Seating capacity of auditorium to be increased to 500 by adding Sunday school and choir rooms, separated from it only by rolling curtains and folding doors.

BROOKLINE, N. H. Rev. G. A. Bennett. Ceiling and walls of vestries, church parlor and side entry covered with metal. Cost, \$300-\$400, assumed by Ladies' Aid. Substantial assistance received from former pastor and his people, Rev. F. D. Sargent of Putnam, Ct. Large vestry first

Continued on page 443.

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Church and Ministerial Record

(Continued from page 442.)

used after repairs, March 11, with special praise and thanksgiving service.

COUNCIL BLUFFS, IO.—Rev. O. O. Smith. Note for \$1,200 burned at annual meeting, freeing church of debt. Voted to use individual cups, to be paid for by Ladies' Aid.

CRETE, NEB.—Dr. J. W. Cowan. Over \$6,000 pledged toward \$20,000 church building.

DES MOINES, IO.—*Union*.—Rev. H. W. Porter with his own hands built large portion of new edifice, to hold 500 worshippers. Basement is used for services and pledges have been secured to complete structure. Strikes have delayed the work, but building has been paid for, brick by brick.

FAIRFIELD, NEB.—Advent of new pastor, Rev. C. L. Hammond, celebrated by wiping out floating debt of \$115.

GROVELAND, MASS.—Rev. Arthur Dechman. Offer of Mr. Fred Edwards to repair and keep in order clock in church belfry, free of charge, accepted. Clock had long been dumb and motionless for want of proper care.

LEIGH, NEB.—Rev. George Scott. Ladies' Guild put new roof on building and new lighting plant in auditorium.

LONG PINE, NEB.—Rev. M. R. Weidman. New furnace put in.

LUSK, WYO.—New pews secured through efforts of Ladies' Aid.

MERRIMAC, MASS.—Rev. J. W. Flagg. Grounds graded, prepared for flower beds and otherwise improved. Several sheds demolished and remaining ones painted and repaired.

MICHIGAN CITY, IND.—Rev. O. L. Kiplinger. Organ rededicated, after being rebuilt, enlarged by adding two stops and 88 pipes, and greatly improved in quality. Work done through generosity of Miss Ann Sanborn, one of the oldest members and original giver of the organ in 1887.

NEW BRITAIN CT.—*First*.—New \$25,000 chapel to be erected, to contain dining-room, kitchen, audience room, ten classrooms, ladies' parlor, kindergarten and primary rooms, pastor's office and gallery. Toward the cost Mr. Horace Booth contributed \$1,000.

NORTHAMPTON, MASS.—*First*.—Rev. H. T. Rose. Illuminated clock to be placed in tower at cost of \$648, to be raised by subscription.

NORTH BROOKFIELD, MASS.—Rev. S. B. Cooper. Land bought for addition to provide kitchen. Through gift of Hon. Theo. C. Bates, gas and town water to be introduced.

OMAHA, NEB.—*First*.—Dr. H. C. Herring. Pulpit and choir platform remodeled at cost of \$600, to make room for enlarged chorus choir.

PHILADELPHIA, PA.—*Park*.—Rev. C. B. Adams. Great ground breaking for new edifice. People invited by families.

PORT CHESTER, N. Y.—Rev. H. W. Smith. \$400 asked for improvements in basement—\$618 subscribed; missionary society organized; Young People's Society reorganized; eight new members received into church March 4, two on confession; new range and boiler given for church kitchen, and handsome rug for parlor; also 20 copies of His Life for use in prayer meeting and Bible class.

Desserts

are easily and quickly prepared when Borden's Eagle Brand Condensed Milk is used. Always have a supply on hand and be ready for the unexpected guest. Send for Recipe Book, 108 Hudson Street, New York.

Extraordinary Reduction in Rates for

Pacific Coast Tours

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with choice of direct routes, round-trip rates will be:
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cago, \$75.00; from St. Louis, \$69.00; from other points, proportionately low. For tour in one direction via Puget Sound and Portland, rates will be: From Chicago, \$88.50; from St. Louis, \$82.50; from other points proportionately low.

During special periods even lower rates will be available. The usual low rates will also be in effect for trips to Colorado, Utah, Wyoming, the Black Hills and Yellowstone Park.

It will be a pleasure to help plan your tour. Our handsome new booklet, "Pacific Coast Tours," will answer nearly all your questions and the others will receive personal attention. The use of this booklet will save you the trouble of getting and combining the separate ones of the many different roads.

An expenditure of a penny and a minute will secure a copy of "Pacific Coast Tours." Just write these words above your name and address on a postal and send it to

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with choice of direct routes, round-trip rates will be: From Chicago, \$75.00;

from St. Louis, \$69.00; from other points, proportionately low. For tour in one direction via California, rates will be: From Chicago, \$88.50; from St. Louis, \$82.50; from other points proportionately low.

Rates to Spokane, Wash., will be \$5.00 less than those quoted above. Rates to Helena, Butte and Anaconda, Mont., will be \$10.00 less than those above.

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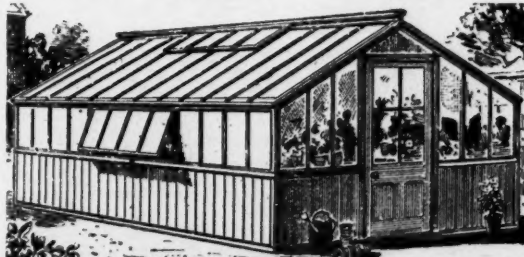
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YOU NEED A GREENHOUSE

WE SUPPLY THEM AT LITTLE COST

PLEASURE

A Premier Greenhouse creates a delightful hobby. Gives character and tone to your residence. Supplies your home daily with charming and rare beauties of nature. In fact it will mean health and happiness to you and yours. Ida D. Bennett's "Joys and Triumphs of a Premier Greenhouse" will tell you more—Write for it.



"BUILT THE PREMIER WAY"

The illustration shows a Premier Greenhouse—length, 12 feet; width, 9 feet; height, 8 feet. It has double walls, three inches in thickness, double-strength glass, plant tables, etc., fitted complete; built in sections, and can be erected in two hours. The usual price is \$115, but for a short period a limited number will be supplied at the reduced price of \$78.50. Freight paid. George B. Clementson, Attorney at Law, Lancaster, Wis., writes: "The Premier Greenhouse is the most attractive proposition for the plant-lover I have ever seen." Catalog on application. Greenhouses from \$25. Conservatories, Garden Frames, Summer Cottages, Auto-houses, Poultry-houses, and Portable Buildings of every description.

DEPT. 8.

CHAS. H. MANLEY, Premier Manufacturing Works, ST. JOHNS, MICHIGAN.

PROFIT

A Premier Greenhouse saves its cost in a season. Will keep you in fruit, flowers and vegetables all the year around. The kind that are out of season and which command high prices. Its possibilities are practically limitless. Ida D. Bennett's "\$600 a year from a small Premier Greenhouse" will tell you more—Write for it.

Japan Appeals to Generous America

OVER A MILLION IN THE NORTHERN PROVINCES, FACING STARVATION, CRY FOR HELP—WILL YOU HELP THEM?

Many Perishing from Hunger and Cold

Latest advices from the famine fields of Japan give a most harrowing picture of the present condition of the sufferers in that section.



AN OLDER SISTER

The rigorous winter set in much earlier, in real earnest, and will stay very much longer. At present, thousands of children and aged folk are face to face with bitter cold and the cruel attacks of hunger. The scene is harrowing enough even to imagine, but it is long-drawn, miserable death to many of the actors who experience its misery. To aggravate the misfortunes of the sufferers, the intense cold and the deep snows that cover the land, make it impossible for them to get even fern roots and bark of trees and shrubs for food any longer, and many poor

people, after enduring the cruel attacks of hunger, have been starved to death.

Whatever is done to help these people must be done quickly, in order to be available.

The response is generous, but the magnitude of the need to be filled is greater still. Let us, to whom hunger is but a name, concentrate in a common impulse to send food where starvation's gnawing grip has become an awful daily reality—where fathers and mothers are helplessly watching their children waste away before their eyes, and where wives and daughters, who have so lately laid their all upon the altar of their country's honor, are now facing a more appalling fate than death upon the battlefield.

Relief Work Progressing

The methods employed by the Japanese for distributing relief are exceptionally efficient. As the result of the sympathetic and helpful attitude of the officials, not one sen of this money will be spent in administration. The whole will be used in buying food. In no case will money be given. The money goes to the heads of the counties. There it is again divided in proportion to the need, and sent to the heads in the different towns and villages of the county. They in turn buy food for the amount, and give it to the sufferers in daily portions. We know that the authorities in the three afflicted prefectures are doing all in their power. Only let them at once have money or food, for it is only too certain that unless some great beneficent influence intervenes, the death-roll from hunger and cold in the next three months will shock the world.

The Land of His Birth

This pathetic cry for bread comes from the continent of Asia, concerning which Dr. Talmage said:

Egypt gave to us its monuments, Rome gave to us its laws, Germany gave to us its philosophy, but Asia gave to us its Christ. His mother an Asiatic; the mountains that looked down upon him, Asiatic; the lakes on whose pebbly banks he rested, and on whose chopped waves he walked, Asiatic; the apostles whom he first commissioned, Asiatic; the audiences he whelmed with his illustrations, drawn from blooming lilies, and salt crystals, and great rainfalls, and howling tempests, and hypocrites' long faces, and croaking ravens—all these audiences Asiatic. Christ during his earthly stay was but once outside of Asia.

The President Appeals

So ominous is the outlook, that President Roosevelt has been moved to address an appeal to the American people in behalf of the suffering nation, in which he says:

"The famine situation in northern Japan is proving much more serious than at first supposed, and thousands of persons are on the verge of starvation. It is a calamity such as may occasionally befall any nation. Nations, like men, should stand ever ready to aid each other in distress, and I appeal to the American people to help from their abundance their suffering fellow-men of the great and friendly nation of Japan."

A Missionary Story

Mrs. Gurney Binford, a devoted missionary of the Friends' persuasion, relates in simple language a tragedy more thrilling than any of fiction or drama, which has just taken place before her eyes, but of which she learned too late to be of service. In a district near her there lived an honest, industrious farmer, who, with his family, were brought to the last extremity. Everything had gone to procure the pittance which would keep them together one more day, and at last the father said: "We have never begged—we cannot now. We must die of starvation here, there is no hope for us." So he traveled wearily up the hill, his wife and two children by his side, and together they flung themselves from a cliff, at the base of which their dead bodies were afterwards dis-



Happy Japanese Children Before the Famine Came

covered. Mrs. Binford adds: "There are so many, many suicides. The real Japanese war is only just beginning; there are so many widows and orphans, so many maimed and disabled soldiers who are fighting the grim enemy, Starvation. Yes, the war is only beginning."

Come, be a Burden-Bearer

Help us feed Japan's starving poor! It is an invitation to sit in the highest room, nearest to the Giver of the feast, Himself the Chief of burden-bearers. We have no fear but that the help will come in abundant measure, but it is difficult to present with sufficient strength the need for haste. The agony of starvation has begun—is now in existence! Who will stem this life-destroying tide? If you have not much, "Help just a little." If you have more, give of what you have.

If We Hesitate, They Are Lost

There are those to whom the miseries of the world are misery, and will not let them rest.

Thank God that this is true! Already the

big American heart has guided the willing hand to the purse-strings, and contributions have begun to pour in from every quarter, sent us by many who never rest when the "miseries of the world" are brought before them. We have no fear but that the help so desperately needed will come, in Scripture measure—"pressed down and running over," but it is difficult for us to grasp the urgent need of quick action. We must stem the tide with an almost feverish haste, or thousands—yes, tens of thousands—will be swept away by the overwhelming flood ere we can stretch a hand to save them. Think, think of mothers bound to the little ones they bore, by cords of love just as strong and undying as yours, who, to-day, this moment, heedless of the clutching grip of hunger tearing at their own vitals, are hopelessly and helplessly watching the bright, beautiful hopes of their poor, narrow lives, starve to death before their haggard eyes. "That love has a broken wing which cannot fly across the ocean." Send yours forth upon strong pinions to enfold the shrunken baby form over which some other mother yonder is bending with breaking heart!



A JAPANESE MOTHER

The Ministry of Service

Let every minister of the Gospel, every Sunday School superintendent, every Young People's Society (whether Christian Endeavor, Epworth League, Young People's Union, or Y.M.C.A.), every generous man and every tender-hearted and sympathetic woman throughout the length and breadth of this land who reads THE CONGREGATIONALIST, be true to Him whose life on earth was a ministry of helpfulness to the downtrodden, the unfortunate and the desolate; true to themselves and true to humanity, and lend a hand in this great work of throwing out the life-line to a million aged men, defenceless women and innocent children of Japan, and thus effectually answer their pitiful prayer of absolute helplessness.

A Piteous Appeal

The Rev. Henry Scott Jeffreys, of Tokio, writes to his brother, editor of the *Post-Telegram*, of Camden, New Jersey: "For God's sake print the clippings about the famine, and get all the help you can."

For contribution blanks, circulars, return envelopes in the interest of the Famine Sufferers, address as below.

Every contribution will be thankfully received, and promptly acknowledged in the columns of THE CHRISTIAN HERALD. Address:

JAPAN FAMINE RELIEF WORK
THE CHRISTIAN HERALD

195 to 199 BIBLE HOUSE, NEW YORK

May God bless the Givers and Multiply the Gifts